

HANDBOOK OF PHILOSOPHY

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by
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INTRODUCTION

The study of any new subject requires the student to rapidly acquire a new vocabulary of technical terms. This is particularly true of philosophy, for few subjects have such a wide scope and encroachment upon so many others. It is quite impossible to read and fully understand even the most elementary philosophical work without knowing the meaning of certain key words which frequently appear and which authors rarely define. This is particularly true of a great deal of modern philosophy which often lays much stress on the meaning of particular terms.

What is obviously required by anyone wishing to study philosophy, whether in college or at home, is a dictionary containing definitions and explanations of all the frequently used technical words in the most commonly read books. But there is not, in the knowledge of the author, any such dictionary on sale to the public. All the usual dictionaries of philosophy, though often excellent in their way, attempt far too lengthy a discussion of too few terms to be of much value to the beginner. General dictionaries are also quite unsatisfactory and often omit many philosophical terms and give vague and imprecise definitions of others.

It is to fill this gap that this dictionary is offered. It contains all the terms that a new reader may encounter in philosophical books, and these of necessity include words from the usual range of topics such as

logic and metaphysics, as well as the now frequently mentioned subjects and sciences such as psychical research and physics.

To assist the reader, cross-references have been included wherever possible and each term included has been defined in as clear and untechnical manner as possible.

It should be noticed before consulting the dictionary, that very few foreign words, (i.e. non-English words), have been included as it is assumed that the beginner will not require technical philosophical terms in say, German. Where such a term is often used in English books it has been included.

Due to the very large number of philosophical works that have been consulted in the compiling of the dictionary it is impossible to acknowledge them here.

M. H. B.

HANDBOOK OF PHILOSOPHY

Absolute, The.

The conception of an eternal, unchanging property of the universe to which all real things may be contrasted and compared, and on which they are all dependent.

All real objects, including ideas and ideals, are part of one whole which is of a spiritual and non-material nature.

Absolute Idealism.

The belief that reality is wholly composed of immaterial substance, such as mind or spirit and its experiences; and that the properties of reality are in no way relative to the relationships between its parts.

The properties of any real thing are completely independent of all other real things.

e.g. The philosophies of F. H. Bradley (1864-1924), B. Bosanquet (1848-1923), and J. Royce (1835-1916).

Absolutism.

An alternative name for the philosophy of ABSOLUTE IDEALISM (q.v.).

Academy, The.

A school of philosophy in Athens founded by Plato (428-348 B.C.) which carried on the thought and traditions of its founder until closed by the Emperor Justinian in 529 A.D.

See PLATONISM and NEOPLATONISM.

Achilles and the Tortoise.

One of the PARADOXES OF ZENO (490-420 B.C.) (q.v.).

Actuality.

The distinction in the philosophy of Aristotle (384-322 B.C.) between being able to exist and actually being.

See ARISTOTELIANISM.

Adventitious Ideas.

A term used by Descartes (1596-1650) to describe those ideas and truths that he considered not to be innate, such as hunger and colour. These he did not consider to constitute the essence of mind.

Such ideas he thought must enter the mind by causes that resembled them.

Aesthetics (or esthetics).

The study of beauty in an attempt to formulate an understanding of its nature and of the experiences of a beholder of beauty.

Theories of beauty can be classed into two distinctly different kinds. Subjective theories claim that beauty is the response of the beholder, e.g. Tolstoy (1828-1910), whilst objective theories claim that beauty is the name given to some property of a thing; perhaps a unique property, e.g. Clive Bell (1881-).

Agnosticism.

The belief that the subject matter of THEOLOGY (q.v.) is so complex that it is beyond the abilities of humanity to study.

Or that there is insufficient evidence to arrive at a definite conclusion concerning the existence of God.

Or that the universe is such that it is impossible to find any evidence either for or against the existence of God.

e.g. philosophies of Sir Leslie Stephen (1832-1904) and H. Spencer (1820-1903).

Allegorical Method.

The attempt to rationalize ancient religious documents to prove them correct and compatible with new knowledge, by treating their contents as stories with a meaning, rather than as direct statements of facts.

The method has been used widely by all religions with an ancient written tradition, e.g. Judaism, Islam, Christianity, etc.

Allegorization.

The application and usage of the ALLEGORICAL METHOD (q.v.).

Analysis, Logical; (or Linguistic analysis).

A modern method of philosophy that attempts to solve many of the traditional problems by an understanding of the use of language. By breaking down the statements about these problems it claims to show that many have arisen by an illogical or confused use of language.

It claims that the only method of gaining knowledge about the Universe is observation and consequently metaphysical speculation is fruitless.

One of its greatest contributions has been the clarification of many difficulties by the understanding of certain kinds of misleading language.

e.g. the philosophies of L. Wittgenstein (1889-1951) and R. Carnap (1891-).

See METAPHYSICS and LOGICAL POSITIVISM.

Analytic Statements.

Statements whose truth may be determined by an examination of their contents without further observation, and cannot be denied without contradiction.

Such a statement is also called a tautology and is necessarily true.

e.g. All black cats are black.

These statements should be contrasted with SYNTHETIC STATEMENTS (q.v.).

See A PRIORI.

Analytic-Synoptic Method.

The method employed by PERSONALISM (q.v.) which insists on the importance of personal experiences in gaining philosophical truth. Its criterion is empirical coherence and it rejects the belief that first principles can only be self-evident statements and their necessary implications.

Anamnesis.

Plato (428-348 B.C.) asserted that the SOUL (q.v.) has pre-existed its bodily incarnation and possesses previously gained knowledge. Anamnesis is the process of recollecting this knowledge which is prior to sensory experience and completely independent of it.

The doctrine was rejected by Aristotle (384-322 B.C.).

Anarchism.

The philosophy of POLITICS (q.v.) that rejects government of society by a select group of individuals for various reasons.

The belief in absolute natural RIGHTS (q.v.) was frequently held to be sufficient grounds for this rejection.

Angels.

Supernatural beings described by several religions such as Islam, Judaism, and Christianity. They are attributed a number of different properties and qualities.

Philo (20 B.C.-50 A.D.) postulates a mediating agency between an infinite God and the finite world and this closely resembles the usual concept of an angel "messenger."

Animal Faith.

The term used in the philosophy of G. Santayana (1863-1952) to cover the knowledge of the existence of physical objects. He claimed that this is a belief found in many animals and in man and it precedes all other knowledge.

Animism.

One of the earliest of the philosophies of prehistoric man; involving the personification and deification of animals.

It forms the basis of several anthropological theories of society and of philosophies of culture, e.g. E. B. Tylor (1832-1917).

Anthropology.

The scientific study of man. It includes his origins, development, societies, his relationships with other animals and his physical environment.

The results and conclusions of anthropology are of

considerable importance to many philosophies, particularly religious ones.

Anthropomorphism.

The attributing of human characteristics to non-human things, particularly deities. This is prominent in many early descriptions of deities such as the older documents of the Pentateuch.

Antinomy.

Where a philosophy asserts two or more doctrines, each of which appears to be true in that no flaw can be found in the arguments for them, but which are mutually self-contradictory, in that if one is true then the other must be false, there is said to be an antinomy.

An example of such a situation would be the contradiction between the common sense view of natural happenings and the account of CAUSATION (q.v.) given by David Hume (1711-1776).

Anti-Naturalism.

The denial that the universe and man can be explained completely in natural terms (i.e. by observed phenomena and scientific explanations). It does not necessarily imply SUPERNATURALISM (q.v.), though it is frequently used with this meaning.

Anti-Rationalism.

Strictly the denial of the use of reason in a search for knowledge, but more usually used to imply faith in something rather than a reasoned belief.

e.g. the denunciation by Tertullian (c. 160 A.D.) on an appeal to authority of the philosophy of Marcionism.

A more modern philosophy that contains important anti-rationalistic propositions is VITALISM (q.v.).

Antilogism.

A formula for testing the validity of SYLLOGISMS (q.v.) devised by C. L. Franklin (1847-1930).

It is made up of three PROPOSITIONS (q.v.) of which two must be UNIVERSALS (q.v.) and one a PARTICULAR (q.v.), such that if any two are true, the third must be false.

Then by taking any two of the propositions and the contradiction of the third, a valid syllogism is formed. Consequently there are three alternative ways of doing this and each antilogism represents three valid syllogisms.

The discovery formed an important stage in the development of SYMBOLICAL LOGIC (q.v.).

A Posteriori. (Lat.)

An idea, belief or statement known to be true, derived or deduced from, observed phenomena.

It is to be contrasted with an A PRIORI idea, belief or statement.

A posteriori statements form the basis of synthetic knowledge.

A Priori. (Lat.)

An idea, belief or statement known to be true, not derived from and independent of observation.

It is to be contrasted with A POSTERIORI ideas, beliefs and statements.

A priori statements form the basis of analytical knowledge.

Arabic Philosophy.

The philosophical speculation of Islam during approximately the period 300-1300 A.D.

It was steeped in Greek thought, particularly Aristotle and contained many developments and improvements.

Perhaps the greatest individual philosophers of this period were al-Kindi (c. 873 A.D.), al-Farabi (870-950), ibn-Sina (980-1037), ibn-Rushd (1126-1198), al-Ghazzali (1058-1111), Avicenna (980-1037).

Many of the works of these men were studied in the west and greatly influenced the development of philosophy there.

Aristotelianism.

The philosophy of Aristotle (384-322 B.C.), a Greek who was a pupil of Plato, whose work he followed and expanded though severely criticized.

He thought that philosophy should provide a straightforward description and understanding of the world in which we live. This changing world he recognized to be made up of two distinct, different, basic principles; matter and form.

He further attempted to understand how things that have being can change and introduced the idea of ACTUALITY (q.v.).

His philosophy is theistic in that he asserts the necessity of a Prime Mover. He is more famous for his work in logic which formed the basis of all later studies, though he concluded that our perception of first premises is intuitive.

Aristotle's written works were very numerous and covered almost every conceivable topic but many have

been lost. The most famous and important are the "Ethics," "Politics," "Physics," "Metaphysics," and "De Anima."

His influence on later thought was considerable and very widespread, to such an extent that for almost two thousand years no new discoveries were published if they conflicted with assertions of Aristotle. By a curious fusion Christianity accepted his conclusions on all topics and to question his authority was heresy.

Art.

The process or products of manufacturing beautiful things be they physical or mental.

Any study of technique which deals with beauty is called an art e.g. painting, sculpture, music, writing, etc.

See AESTHETICS.

Asceticism.

The rejection of all social conventions for a life after nature. This necessarily involves a disregard for wealth, luxury, pleasure, and possessions.

It is a social theory that has had a very wide appeal amongst many different philosophical theories. Perhaps the most famous examples of asceticism are the Cynics (e.g. Diogenes, 413-327 B.C.), Neo-Platonists, and Christianity.

Association, Principle of.

That which determines the succession of ideas and feelings in the mind of an individual. It was first

recognized by Plato (428-348 B.C.) and was later developed by B. Hume (1711-1776).

Modern psychology has demonstrated the physical and nervous mechanisms basic to the principle.

Ateleology.

The denial of any purpose or end directing any natural process such as life or matter.

e.g. Epicurean physics.

See TELEOLOGY.

Atheism.

The denial of the existence of God or gods.

Or a philosophical attempt to show that the existence of a deity is a logical contradiction.

Many philosophers have attempted to establish atheistic philosophies from very different starting points, e.g. J. P. Sartre (1905-) existentialist; E. Haeckel (1834-1919) monist; J. M. E. McTaggart (1866-1925) personalist.

See GOD, THEISM.

Atomism.

The belief that the universe is composed of minute discrete units named atoms.

Originally formulated by Democritus (460-360 B.C.) and later developed by Epicurus (340-270 B.C.) and Lucretius (94-55 B.C.), but not given any accurate scientific interpretation until J. Dalton (1766-1844).

Modern physics conceives that the universe is composed of a number of different types of energy located at specific points in space. These basic units are arranged in certain complicated systems called atoms.

Both the atoms and the basic units are in constant movement.

Augustinism.

The philosophy of Augustine (354-430 A.D.).

A Christian philosophy asserting the existence of the soul and considering it to be the result of a special creation in each individual.

He conceived of the universe as created by God and based his solution to the problem of evil on the doctrine of the fall of Adam.

The philosophy is essentially Platonism and Neo-Platonism fused with Christianity. It was accepted in part by the Catholic church and has become part of its orthodox teachings.

See CHRISTIANITY, NEO-PLATONISM.

Axiology.

Philosophies attempting to explain or differentiate values, (e.g. Goodness and Beauty). They are sometimes called the normative sciences.

There are two different approaches to values which may be represented by PLATONISM (q.v.) and PERSONALISM (q.v.).

Platonism asserts that values are independent factors in the universe that are apprehended by minds, but are completely independent of them.

Personalism asserts that values have no reality apart from minds and are completely dependent upon them.

See AESTHETICS and ETHICS.

Axioms.

PROPOSITIONS (q.v.) chosen as the starting

point in logic from which further propositions, known as theorems, may be deduced with the help of certain definitions.

A set of axioms must be consistent in that it is not possible to deduce both a theorem and its negation from them.

See LOGIC.

Beatitude.

The state of bliss and happiness in the philosophy of Thomas Aquinas that is man's final end and is attainable only by the activity of his spiritual intellect.

See THOMISM.

Beauty.

See AESTHETICS and ART.

Becoming.

Originally the belief that all the actions and reactions in the human body and mind belong to a realm with no enduring qualities. A belief to which Plato (428-348 B.C.) was strongly opposed.

It reappeared in many later philosophies with a different emphasis, such as Nietzsche (1844-1900) who represented it more as a will to power producing change and complexity.

Behaviourism.

A theoretical approach to PSYCHOLOGY (q.v.).

It strongly emphasizes the importance of an objective study of actual responses rather than a study of consciousness by INTROSPECTION. (q.v.). It was originated largely by J. B. Watson (1878-) and

used many of the results of I. P. Pavlov (1849-1936) on the **CONDITIONED REFLEX** (q.v.).

Although extremist in outlook and now of little importance, it did much towards the realization of the similarities between human and animal psychology and also led to an increase in research on the basic nervous mechanisms of behaviour.

Behaviourism is of considerable importance to many philosophies. **PERSONALISM** (q.v.) strongly rejects it, whilst **PRAGMATISM** (q.v.) and **POSITIVISM** (q.v.) welcome it.

Being.

That which exists.

Originally stated by Parmenides (515-440 B.C.) who deduced that there is only one Being and that it must have always existed. He also concluded that as empty space is nothingness, i.e. non-Being, it cannot exist.

The alternative position is that of the **PLURALISTS** (q.v.) who held that Being is many and that empty space exists.

Aristotle (384-322 B.C.) attempted to understand how Being can change, whilst Plato (428-348 B.C.) thought that Being is not ultimate but is caused by the idea of the **GOOD** (q.v.).

THOMISM (q.v.) conceives that the world is made up of individual acts of Being (existing), whilst **HEGELIANISM** (q.v.) sees Being as thought.

The concept is found in most philosophies and forms an important aspect of many.

See **ESSENCE** and **EXISTENCE**.

Belief.

A persuasion or conviction that a certain idea, statement or proposition is the TRUTH (q.v.).

A belief may be based upon observation or observation and deduction; or it may be accepted on FAITH (q.v.) or INTUITION (q.v.).

Beneficence.

A term used in ETHICS (q.v.) to denote an obligation to do GOOD (q.v.) to others.

It is usually contrasted and separated from an obligation to act from a motive of BENEVOLENCE (q.v.).

Benevolence.

A term used in ETHICS (q.v.) to denote an affection for others and a desire for their welfare. It is not regarded as an obligation and should be contrasted with BENEFICENCE (q.v.).

Benevolence is also an attribute of many deities. When combined with the attribute of OMNIPOTENCE (q.v.) it gives rise to the problem of EVIL (q.v.).

Benthamism.

The philosophy of Jeremy Bentham (1748-1832).

An ethical philosophy of UTILITARIANISM (q.v.) which had a considerable effect on later ethical philosophy, particularly in Great Britain.

One of the foremost disciples of Benthamism was John Stuart Mill (1806-1873).

Berkeleyanism.

The philosophy of George Berkeley, Bishop of Cloyne (1685-1753).

An IDEALIST (q.v.) philosophy motivated by Christian theology to refute atheism by disproving MATERIALISM (q.v.).

By admitting nothing as real unless it could be determined by observation, he attempted to show that material things as such, could not exist; only SENSE-DATA could exist. Hence what we call material things must be collections of sense-data and the permanence of these material things is due to their constant perception by God.

For Berkeley, to exist was to be perceived.

The philosophy has been widely criticized by almost all later philosophers who claim to show that it gives rise to either several insoluble paradoxes or SOLIPSISM (q.v.). It has nevertheless had a considerable affect on all later philosophy.

See PHENOMENALISM.

Bifurcation.

A term used in the philosophy of Albert North Whitehead (1861-1947).

He claimed that SCIENCE (q.v.) draws a line between phenomena that it considers important and phenomena that it ignores. This line he maintained was quite arbitrary.

As examples of this division of phenomena, he quoted substance and qualities, cause and effect, and mind and body.

See PANPSYCHISM and PERSONALISM.

Biology.

The scientific study of living things, including their origins, properties, growth, composition and importance.

Living things pose a number of philosophical prob-

lems, such as whether it is possible to explain all their observed properties in purely physical terms, or whether it is necessary to introduce some non-physical terms.

It is also of importance to certain religious philosophies to know if living things arose spontaneously in the past or were specially created by a Deity.

As Man is also a living thing, the problem of his origin and properties, including his mind, falls within the province of biology and biological theories have great importance to many philosophies which also give accounts of these phenomena.

See VITALISM, MECHANISM and EVOLUTION.

Biotalism.

An alternative name for VITALISM (q.v.).

Body and Mind.

One of the traditional problems of philosophy.

Most philosophies admit the existence of mental events and also of body events. The problem is to determine exactly the relationship between these two. Modern physiology has shown that the problem is specifically between brain events and mental events but this does not affect the problem greatly.

The usual answers to the problem are to claim that mental events and physical events are two aspects of the same thing.

Or that mental events are brain events.

Or that the two kinds of events can interact to cause each other.

Or that mental events are not caused by physical events but parallel them in some way.

Or that mental events are an epiphenomenon of brain events.

Or that the relationship is a basic law of nature which is not expressable in any simpler terms.

See DUAL ASPECT THEORY, IDENTITY THEORY, INTERACTIONISM, PARALLELISM, EPIPHENOMENALISM, and LAWS.

Boolean Algebra.

A formal CALCULUS (q.v.) of classes developed by George Boole (1815-1864) which forms the basis of modern SYMBOLIC LOGIC (q.v.).

He outlined the concepts of class and of the completion or negation of class. He also introduced the unique null class together with identity between classes and the logical products of two classes.

The work considerably influenced all later workers in the field including Charles Peirce (1839-1914) and Bertrand Russell (1870-).

Brahmanism.

An ancient (1000 B.C. ?) Eastern system of philosophy that has considerably influenced all later philosophy and religion of the region.

Basically it conceives an ultimate reality, Brahman, that is sometimes thought of as an impersonal principle and sometimes as a personal God.

The philosophy develops around a complex system of further metaphysical and mystical principles which are difficult to describe out of context. The ultimate human aim is thought to be the state where Man knows that he is Brahman.

Its influence upon HINDUISM (q.v.) was probably the greatest.

There are a number of very old holy books in which the whole system is outlined in great detail and complexity, e.g. Brahma Sutra of Badarayana and the Brahma Sutra Bhasya Sankaracharya.

Buddhism.

The philosophy of Gautama Buddha (563-483 B.C.) or the philosophies later derived and deduced from his teachings by his followers.

Two distinctly different systems have arisen and are usually called the Hinayana, or Little Vehicle, which adheres closely to the older traditional philosophies, and the Mahayana, or Great Vehicle, which is a much more liberal and speculative system.

Basically Buddhism believes that all events have causes and that a man's character is determined by the sum of his previous acts. KARMA (q.v.) governs all existence but by certain actions man can attain liberation from rebirth, though this will involve many rebirths over great periods of time. Man and all life are forms of an unchanging Reality though no individual contains an immortal unchanging principle, (soul). This Reality is presumed to be indescribable and is consequently devoid of attributes.

Calculus.

An artificial sign system forming the grammatical schema or skeleton of a language.

A formal classification of this kind contains signs for both PARTICULARS (q.v.) and UNIVERSALS (q.v.).

POSITIVISTS (q.v.) claim that such a calculus is the only proper tool for resolving very many phil-

osophical problems. Several positivists have spent long periods attempting to construct such systems.

By the development of such a technique it is possible to replace the words of classical SYLLOGISMS (q.v.) with signs; a procedure that has led to the development of SYMBOLIC LOGIC (q.v.).

In mathematics calculus is a method of solving many problems by dealing with variable quantities and their rates of change. It is divided into a differential and an integral calculus.

Many philosophers have been concerned in the development of both mathematical and philosophical calculi, for the two are related in their usage in certain problems, e.g. Leibniz (1646-1716).

See BOOLEAN ALGEBRA.

Calvinism.

The philosophy of John Calvin (1509-1564).

A Christian philosophy which lays strong emphasis on pre-destination of events and human actions and consequently affords an example of a thorough application of DETERMINISM (q.v.) to theology.

The remaining doctrines of his theology include Particular election and redemption, Irresistible grace and final perseverance.

Capitalism.

A philosophy of POLITICS (q.v.) and economics, which stresses the importance of the possession and influence of wealth by individuals in society. In such a society private capitalists have a dominant effect upon industry and the more important vital processes of that society.

Capitalism is a concept much used in the philosophy of Karl Marx (1818-1883).

See COMMUNISM and MARXISM.

Catechetical Schools.

A term applied to groups directed to train persons outside the faith in Christian philosophy, particularly during the second and third centuries around Alexandria.

Categories.

The collection of classes amongst which all things are distributed in the philosophy of Aristotle. The ten classes given by him were action, passion, place, possession, posture, quality, quantity, relation, substance, and time.

They are conceived of as A PRIORI (q.v.) knowledge which the mind applies to information arriving from the various senses.

The concept has been widely used in later philosophy, though often with alteration of the classes.

See ARISTOTELIANISM.

Catholicism.

The system of philosophy and doctrine accepted by the Roman Catholic Church. It is a Christian philosophy based largely upon the work of Thomas Aquinas, (1224-1274), though many other philosophers have also contributed, e.g. Augustine (354-430 A.D.).

See CHRISTIANITY, THOMISM, and NEO-THOMISM.

Causality.

The belief that all events have a CAUSE (q.v.).

Causation.

A term applied to the assumed relationship between a CAUSE (q.v.) and its EFFECT (q.v.). This relationship varies considerably between different philosophies.

Aristotle (384-322 B.C.) described a doctrine of four causes that strongly influenced all later thought. He conceived first of a material cause from which a thing arises, a formal cause which governs the development of the thing, an efficient cause which initiated the development and finally a final cause which is potential in the whole process. This view of causation implies some NECESSARY (q.v.) connection and relationship between the effect and its cause.

Hume (1711-1776) severely criticized this view by claiming that observation reveals only the effect and its cause and not any power between them. We only observe their sequence. Further he claimed that effects are totally different from their causes and can never be discovered in them and the relationship is not necessary. He pointed to the fact that we can never be certain that the future will exactly resemble the past as we would be if causation were necessary.

This view has been widely criticized but has become fused in many later philosophies and is still a matter of controversy.

Cause.

The name given to that event that has always been observed to precede any given occurrence. The occurrence is then called the EFFECT (q.v.).

It is possible to believe either that there is some "hidden" connection between a cause and its effect, in that the cause cannot occur without its corresponding effect, or that there is not.

Certainty.

The belief that it is possible to assert a PROPOSITION (q.v.) that cannot be denied without absurdity. Such a proposition would be true with a probability of infinity.

Examples of such propositions are claimed to be ANALYTIC STATEMENTS (q.v.) which are by their construction undeniable. Whether there are any SYNTHETIC STATEMENTS (q.v.) that can also be said to be certainly true is a matter of controversy and raises all the problems of A PRIORI (q.v.) and A POSTERIORI (q.v.) knowledge.

The concept of certainty is an important one in many philosophies. Descartes (1596-1650) claimed that we could only be certain of one statement, his famous "I think, therefore I exist."

See TRUTH.

Chance.

The theoretical PROBABILITY (q.v.) of the occurrence of an event. This is calculated from the mathematical theory of probability.

It is also used to describe events happening without discoverable CAUSES (q.v.) and also of events occurring without design.

Change.

A constant alteration of states of the universe so that specific combinations of events do not persist.

The occurrence of this dynamic condition of the universe has been strongly emphasized in several philosophies. Heraclitus (500 B.C.?) believed that the world was a concourse of ceaseless changes. This he summarized as "everything flows."

The later Greek philosophers introduced the concept of FORMS (q.v.) denied the universal nature of change by claiming that forms were permanent.

ATOMISM (q.v.) and particularly modern physics, imagines the universe to be composed of atoms that are constantly moving and combining and breaking apart again.

Choice.

The ability of humans to decide between possible alternative courses of future action irrespective of the preceding physical conditions. Such an ability is postulated by many systems of ETHICS (q.v.). If it is accepted it denies strict DETERMINISM (q.v.).

See FREE-WILL.

Christianity.

The philosophy and teachings of Jesus Christ (6 B.C.-29 A.D.) and of his followers.

Despite an attempt to disprove his historicity, e.g. Robertson, J. M. and Couchoud, P.L., the teachings of Christ have been accepted as the philosophy of a single real figure by the great majority. The development of this philosophy occurred largely during the third and fourth centuries leading to such systems as AUGUSTINISM (q.v.), and was essentially a fusion between the recorded doctrines of Christ and his immediate disciples and the early Greek philosophy of Plato (428-348 B.C.) and Aristotle (384-322 B.C.). This fusion with Hellenistic philosophy was continued up to the thirteenth century and culminated with the work of Thomas Aquinas who was greatly assisted and influenced by the contemporary Moslem Hellenism.

The philosophy has ramifications into ETHICS (q.v.), SCIENCE (q.v.) and many other branches of knowledge.

After about the sixteenth century there was a strong tendency for Christianity to become subdivided into numerous sects, some differing considerably from the earlier philosophy.

See THOMISM, NEO-THOMISM, CATHOLICISM, and CALVINISM.

Class Struggle.

A term used in COMMUNISM (q.v.), a political philosophy, particularly by K. Marx (1818-1883) and F. Engels (1820-1895) to describe an alleged constant conflict of interests and antagonism, between social groups, that has been the main source of historical change.

See MARXISM.

Coherence Theory of Truth.

A theory used in the philosophy of ABSOLUTE IDEALISM (q.v.).

It claims that when a system of judgements are forced upon the mind by experience, then any particular judgement is true when there is less contradiction in denying the whole system than denying it.

A judgement is therefore true in so far as it characterizes reality and the subject in judgement is SELF-TRANSCENDENT (q.v.). The TRUTH-VALUE (q.v.) of any specific judgement can only be tested therefore, by its coherence with all other relevant judgements.

It is of course, impossible to object to this theory

on any other basis of judgement as this would be irrelevant.

This theory is of considerable importance in many modern absolutist philosophers such as B. Bosanquet (1848-1923).

See TRUTH and JUDGEMENT.

Communism.

A philosophy of POLITICS (q.v.).

It involves the denial of private ownership of property and wealth, insisting upon the ownership of all property by the group or society as a whole.

Each individual is required to work and contribute to the general benefit of his society depending upon his abilities and capacities. He receives from the society goods and foodstuffs in return which are in accord with his needs and not with his contributions.

See MARXISM and DIALECTICAL MATERIALISM.

Community.

Any group of people practicing COMMUNISM (q.v.).

The term has alternative further meanings in political philosophy such as the description of any organized political group or body living in the same locality.

Competition.

The striving of two or more groups towards the same end or aim.

The concept is found in many political philosophies, e.g. MARXISM (q.v.) which postulates the

development of monopolies from competitive groups in a capitalist society.

Compresence.

A term used by S. Alexander (1858-1938) to describe an aspect of his analysis of the mind's apprehension of an object other than itself. This he thought involved a togetherness of consciousness and the object.

Conceptualism.

The belief that UNIVERSALS (q.v.) can exist only as mental concepts and consequently can have no existence or meaning outside of this. If this view is correct then there can be nothing common, or universal, in REALITY (q.v.).

See OCCAMISM.

Concrete Universal.

A term used in the philosophy of ABSOLUTE IDEALISM (q.v.) to describe the foundation of INFERENCE (q.v.).

It is claimed that all inference is within a system of connected events and that inference consists of determining relevant implications within this system.

See UNIVERSALS.

Conditioned Reflex.

A psychological term used to describe phenomena first investigated by the Russian physiologist I. P. Pavlov (1849-1936).

He discovered that many organisms will respond in some way, to a stimulus, object, or situation other than the normal or natural one if the former is con-

stantly presented prior to the latter. This system of training is known as conditioning.

Pavlov described both the production and extinction of the conditioned reflex using largely experiments on dogs and their gastric and salivary responses to situations presented prior to food.

Thus a response R may be produced after conditioning, by a stimulus S which does not normally produce it, if S has been frequently presented shortly before the natural stimulus N.

The principle of conditioning has proved very useful in PSYCHOLOGY (q.v.) to explain many problems of behaviour.

See BEHAVIOURISM.

Confucianism.

The philosophy of Confucius (K'ung Fû tze) (551-479 B.C.) and his followers.

He stressed that the happiness of the whole people was to be the aim to which all things must be directed. Therefore political administration must be in the hands of men from any level of society chosen purely for their abilities and virtues.

A complete and thorough education must be open to all men of ability irrespective of wealth or heredity and such people must not be given merely specific information but must be taught to be capable of independent thought.

His religion was very abstract consisting only of the belief in a universal power for right.

This system of philosophy has greatly influenced all later Chinese philosophy and thought.

Conjunction.

A term used by David Hume (1711-1776) and many subsequent philosophers, to criticize the concept of CAUSALITY (q.v.).

He claimed that we cannot observe any necessary connection between events, only that certain events always occur together; in conjunction.

Conscience.

The term applied to the feelings that certain actions are morally WRONG (q.v.), or to the feeling of guilt accompanying the performance of certain actions.

It has been shown that any individual accepts certain principles of conduct, though these may vary considerably from person to person. Several psychological theories attempt to explain the origin, development, and functioning of these principles, e.g. FREUDIANISM (q.v.).

Consciousness.

A unique property of certain processes within some living organisms. It may also be described as a personal awareness of thought, feelings, and external circumstances.

Many philosophers have attempted to account for the origins and nature of consciousness. It is frequently claimed that it is very different from material things and cannot possibly have arisen from them; a claim that would refute MATERIALISM (q.v.).

It is also claimed that consciousness is only associated with certain material things, namely brains. Alteration of these material things by damage or drugs causes considerable alteration of consciousness

and it is consequently claimed that consciousness must be a property of matter in some way. This claim would refute IDEALISM (q.v.).

See PSYCHOLOGY.

Consequences, Theory of.

A theory developed by John Dewey (1859-1952) for judging between good and bad BELIEFS (q.v.).

He claimed that a belief is bad only when its future results for the individual are unsatisfactory. A belief is considered good if it produces satisfactory consequences and its TRUTH (q.v.) or otherwise is not considered.

See PRAGMATISM.

Conservation of Mass and Energy.

A principle of physics and chemistry.

For many years it was assumed that ENERGY (q.v.) could be neither created nor destroyed and similarly that MASS (q.v.) could be neither created nor destroyed. With the theory of RELATIVITY (q.v.) it appears that energy and mass are interconvertible and hence it is only true to say that the sum of energy and mass is constant for any system and cannot increase or decrease.

If the steady-state theory of COSMOLOGY (q.v.) is correct matter is constantly appearing throughout the universe at a constant, though at a very low rate; a theory that is in conflict with the conservation of mass and energy. It remains for future research to discover which is correct.

Conservatism.

A theory of POLITICS (q.v.) wishing to maintain

existing social institutions and deliberately cautious of reforms.

Contemplation.

The human activity of meditating or mentally viewing previously observed objects and activities. It may also be used to describe the long periods of thought of the MYSTIC (q.v.).

Contemplation occurs in many philosophical systems as an integral part of the attainment of knowledge. It has been severely criticized by many more recent philosophers, e.g. Henri Bergson (1859-1941).

Contextualism.

A theory of EPISTEMOLOGY (q.v.).

It claims that any object of knowledge is produced in the actual process of knowing. This should be contrasted with theories that claim it is in some way mirrored by the process.

Contingency.

A term used to describe an uncertain or accidental event, or an event that is dependent upon the occurrence of an uncertain or accidental event.

See NECESSARY.

Correspondence Theory of Truth.

The view that one can only assert that a statement is the TRUTH (q.v.) if one knows both what the statement means and states and that what it states is in fact the case.

Cosmogony.

Theories of the origins of the universe.

In present day astronomy there are two distinct schools of thought, the first claiming that the universe had no origin and the second claiming that it originated about seven billion years ago.

See COSMOLOGY.

Cosmological Argument.

An attempt to prove the existence of GOD (q.v.) by asserting that it is necessary to postulate some power who originated our planet, our sun, or the universe.

The argument is not commonly accepted for several reasons. Firstly there are a number of physical theories which explain the same phenomena without assuming any such power, and secondly the argument assumes the validity of CAUSALITY (q.v.). It is also objected that before we can say that the universe was created, we have first to show that it is the kind of thing that is created.

See COSMOLOGY.

Cosmology.

That branch of physics that studies the whole universe as distinct from its parts. It usually proceeds by making certain assumptions and from these developing 'world-models' or theoretical constructions that might resemble our actual universe. It is then usual to see if the predicted properties of the model coincide with observed features of the universe.

By starting with very different basis assumptions it is possible to construct very different models with conflicting properties, e.g. certain models are contracting whilst others are expanding; observation shows that our universe is expanding and hence the

assumptions made in deducing the second model are probably closer to the actual properties of the universe than the other.

See COSMOLOGY, RELATIVITY.

Creation.

The belief that things have not always existed, but that at some definite time in the past suddenly appeared. It is usually assumed that these events had a definite CAUSE (q.v.), and this may be identified either with GOD (q.v.) or with some unknown power or field.

The two opposite theories of COSMOGONY (q.v.) each assume that creation occurs, but one believes that all the matter in the universe was created at the same instant, whilst the other postulates a constant creation of matter throughout an infinite space.

Special creation is also a biological theory that believes that every species of living thing was specially created by God.

See EVOLUTION.

Creative Evolution.

A term used by Henri Bergson (1859-1941) to describe what he believed to be the basis of the development of complex living things from simpler ones.

Bergson claimed that the simple organisms possessed impulses or desires to make use of senses or faculties that they did not have. Thus an animal unable to make use of certain types of food occurring in its environment might have a desire to do so. This would produce an effort to possess the necessary structures and these would eventually develop.

See EVOLUTION, ORTHOGENESIS, VITALISM.

Crisis.

A prominent term in the philosophy of EXISTENTIALISM (q.v.).

It is claimed that EXISTENCE (q.v.) is met with only through crisis; that is only through moments of suspense, indecision and fear.

Sören Kierkegaard (1813-1855) can probably be regarded as the originator of the concept and he claimed that crisis reaches a climax of dread where there is fear, but of nothing. At this moment man becomes aware that he is FREE (q.v.).

Criticism.

A problem of AESTHETICS (q.v.) involving the standards to be accepted in judging and appraising a work of art. Unless some definition of BEAUTY (q.v.) be universally accepted it is difficult to see how criticism can be either made or refuted.

Cruelty.

One of the ultimate problems of value.

Indifference to, or delight in, another's pain is one of the few acts that is very commonly considered WRONG (q.v.) and this view is very widely held.

See VALUE.

Culture.

Intellectual development.

It is more usually used in philosophy to refer to the conditions and traditions of a society.

Philosophies of social culture are very numerous, for almost every philosopher has held views regarding past and present societies.

Most studies of culture are now regarded as more in the province of ANTHROPOLOGY (q.v.) and social psychology than of philosophy.

Cycles.

A theory of the philosophy of HISTORY (q.v.).

Many philosophers have held that social and human activities can be clearly traced to recur in a regular manner. G. B. Vico (1668-1744) did much to maintain and strengthen these views and in more recent times Oswald Spengler (1880-1936) and A. J. Toynbee (1889-) have both developed the theory.

The reason why social trends should recur in this rhythmic manner is obscure but many historians have used the phenomenon to predict and give a more complete understanding of societies.

Cynic.

A person who accepts CYNICISM (q.v.).

The term is also used of persons who constantly refuse to be convinced of anything, and in this context it may mean a person such as David Hume (1711-1776) who found it impossible to accept the existence of material things or other minds if he consistently accepted his philosophizing.

See SOLIPSISM.

Cynicism.

A system of philosophy originated by Diogenes (412-323 B.C.) and expanded and continued by many of his followers.

The name originates from the wish of Diogenes to live like a dog, the word "cynic" meaning "canine."

Cynicism rejects all social, religious, and ethical standards. VIRTUE (q.v.) and moral freedom were to be sought to liberate man from desires and only a complete indifference to worldly things will release him from FEAR (q.v.).

The philosophy was not widely accepted, but much of it became fused into STOICISM (q.v.).

Damnation.

A concept occurring in several religions, e.g. CHRISTIANITY (q.v.).

All religions that postulate a life after death, maintain that this may be of several different kinds. One of these may be eternal torment, i.e. damnation.

The term is also used to denote the condition of a person who will not have everlasting life after his death, i.e. he will have eternal death.

See IMMORTALITY.

Darwinism.

The biological theories of Charles Darwin (1809-1882) and his supporters such as Thomas Huxley (1825-1895).

Darwin claimed that complex living things had arisen from simpler organisms by EVOLUTION (q.v.). This process had occurred he claimed by means of a selection of organisms with slight changes which favoured their survival over organisms not possessing these changes. Thus if an organism has a better chance of surviving than others then it will probably leave more offspring than others. These offspring will inherit the slight changes and conse-

quently organisms will tend to alter slightly over long periods of time. This process Darwin named natural selection.

Other processes such as sexual selection may also play some part in the evolution of new species.

The slight changes that prolong the survival of an organism are claimed to arise completely at random.

There are alternative theories that also postulate mechanisms of evolution, such as LAMARCKISM (q.v.), CREATIVE EVOLUTION (q.v.), but for a variety of reasons these are not usually accepted and Darwinism in a modified form is the accepted basis of all modern biology.

See VITALISM, MECHANISM, BIOLOGY, CREATION.

Death.

The time at which an organism ceases to display its living properties.

Many philosophies, particularly religious ones, claim that a part of the individual continues to exist after death. Materialistic philosophies tend to deny this and claim that the whole individual ceases to exist at death, e.g. Lucretius (94-55 B.C.) claimed that death was the dissipation of the atoms of the body after which the self no longer existed.

See IMMORTALITY, MATERIALISM.

Deduction.

A system of LOGIC (q.v.) which infers from the general to the particular.

By assuming certain general first principles, such as "all men are mortal" and "Socrates is a man" it infers that "Socrates is mortal."

This most common form of deductive argument is known as the SYLLOGISM (q.v.). It is not, however, the only form.

Unquestionably the most important name connected with deduction is Aristotle (384-322 B.C.) who laid the basis upon which all later work is based. Modern logic differs very considerably however from this early form.

See INDUCTION and SYMBOLIC LOGIC.

Deism.

The belief that a GOD (q.v.) exists, but that He has not been revealed by any RELIGION (q.v.).

Deist.

Any person who is a believer in DEISM (q.v.). Many continental eighteenth century philosophers such as C. A. Helvetius (1715-1771), M. Tindal (1658-1733), Voltaire (1694-1778) were deists.

Democracy.

A system of political philosophy.

It believes that the people composing the society should govern themselves and make all decisions concerning administration.

There are two distinct forms of democracy, direct, where the people actually make the decisions, and representative, where the decisions are made by elected representatives of the people.

See POLITICS, COMMUNISM, OLIGARCHY and MONARCHY.

Demonology.

The study of allegedly supernatural entities. They

are usually malevolent and limited in power and occur in many older philosophies.

Descriptions, Theory of.

A theory developed by Bertrand Russell (1872-) to avoid the problem of the subsistence of unreal objects.

He claims that if any sentence containing a reference to an unreal object is rewritten according to his theory the problem disappears.

Thus in one of Russell's own examples "The golden mountain does not exist," it can be asked what it is that does not exist and the answer appears to give some sort of existence, or SUBSISTENCE (q.v.), to the unreal object.

This may be avoided by rewriting the sentence "There is no entity *c* such that *x* is golden and mountainous is true when *x* is *c*, but not otherwise."

Design Argument.

An argument claiming to prove the existence of GOD (q.v.).

It may also be called the physico-theological argument.

The argument claims that the universe exhibits order that is evidence of a purpose. From this it is deduced that the universe must have had a designer or this purpose would not be present.

It is also frequently claimed that all the parts of the universe closely resemble the parts of a manufactured article such as a watch. It is inconceivable that a watch could have arisen without a designer and it is therefore equally inconceivable that the universe could have arisen without a designer.

A number of objections have been brought against the arguments. Order, it is claimed, is only the observation that things behave in a regular way and we have no reason to assume that they would behave in an irregular way if the universe were unplanned.

The second argument it is claimed is from analogy and is logically invalid as it is always possible to choose a further analogy that would prove another state of affairs incompatible with the first.

See TELEOLOGY.

Desire.

A part of the philosophy of ETHICS (q.v.) of UTILITARIANISM (q.v.); particularly John Stuart Mill (1808-1873).

It is claimed by these philosophers that pleasure is the only thing desired and consequently pleasure is the only thing desirable.

See HEDONISM.

Destiny.

A term used in many older philosophies, e.g. Zeno (about 500 B.C.), to describe a power behind the universe capable of moving matter.

In such a context destiny is often synonymous with GOD (q.v.) or NATURE (q.v.).

Determinism.

Strictly the belief that the properties and occurrence of an EVENT (q.v.) are exactly determined by preceding events. Such a view is usually coupled with the belief that an exact knowledge of the past would enable exact predictions of the future.

Determinism is often used to mean merely CAUS-

ALITY (q.v.), though it more strictly implies a special kind of causality, i.e. one where the properties of past events both cause and determine future ones.

Dharma.

A term used in many old Indian philosophies to describe the RIGHT (q.v.) conduct or behaviour of the individual.

In BUDDHISM (q.v.) it means the LAW (q.v.).

Dialectic.

A method of investigating and using metaphysical contradictions and their solutions that was probably first used and developed by Heraclitus (536-470 B.C.).

It is of considerable importance to many metaphysical systems as it has been applied to widely differing systems such as ABSOLUTISM (q.v.) and MATERIALISM (q.v.).

See METAPHYSICS (q.v.).

Dialectical Materialism.

A philosophy originated by Karl Marx (1818-1883).

It is basically a form of MATERIALISM (q.v.), but was strongly influenced by much of the philosophy of G. W. F. Hegel (1770-1831). It is similar in many ways to the more modern system of INSTRUMENTALISM (q.v.).

Marx believed that all sensation is interaction between the individual and physical objects and consequently both are part of an unending process of adaptation. This process leads to the realization that the task is to alter the world rather than interpret it. In this way dialectical materialism has many conse-

quences of application to both ECONOMICS (q.v.) and POLITICS (q.v.).

See DIALECTIC, HEGELIANISM.

Dialectical Theology.

A part of the philosophy of EXISTENTIALISM (q.v.).

It is a system based upon the use of CRISIS (q.v.) as an only means to FAITH (q.v.). Paradoxically it claims that this method alone can produce results and condemns philosophical speculation as useless.

The system can be said to have originated about 1919 with the work and publications of Karl Barth (1886-). It has had a considerable effect upon continental PROTESTANTISM (q.v.).

See DIALECTIC.

Distribution.

A term used in LOGIC (q.v.).

It implies that any term applies to all individual members of a CLASS (q.v.).

Distribution is also an important term in MATHEMATICS (q.v.) and more particularly in statistics. Here it means the frequency of occurrence of any set of values or measurements.

Ditheism.

A religious belief that claims that GOOD (q.v.) and EVIL (q.v.) are both independent principles with independent existence.

See THEODICY (q.v.) and THEISM.

Divine Right.

The belief that GOD (q.v.) has endowed, either by

birth or by a special act, certain persons (e.g. kings) with the rights to do or perform certain things or acts, irrespective of all other persons or circumstances.

See RIGHTS.

Divinity.

An alternative name for THEOLOGY (q.v.).

It may also be used synonymously with GOD (q.v.).

Dogmatism.

Any system of principles or beliefs based upon an authoritative source, such as a holy book. It may also refer to A PRIORI (q.v.) knowledge.

Double Aspect Theory.

An alternative name for the CORRESPONDENCE THEORY (q.v.) of truth.

Double Truth.

The belief that TRUTH (q.v.) can be gained through philosophical speculation and also through REVELATION (q.v.).

These two truths need not be identical and consequently it is possible to have two statements about the same thing, both of which are regarded as truth.

Thomas Aquinas (1225-1274) was strongly opposed to this theory and claimed that there was nothing in revelation contrary to reason.

See THOMISM.

Doubt.

A feeling of uncertainty about something, or a hesitation to accept something as the TRUTH (q.v.).

Doubt has been the starting place for many philosophies, e.g. R. Descartes (1596-1650) and the SKEPTICS (q.v.).

Dreams.

The series of mental experiences occurring in sleep or similar psychological states. These experiences have some coherence, but are frequently confused and strange.

The existence of dreams has raised many problems for numerous philosophers, particularly in an attempt to distinguish between the contents of the conscious waking state and the illusions and phantasies of dreams.

PSYCHOANALYSIS (q.v.) claims that it is possible to interpret the contents of dreams, often in a symbolic manner, in terms of wish fulfillment.

Other persons, particularly investigators into PSYCHICAL RESEARCH (q. v.) have claimed that some dreams are precognitive.

Dual Aspect Theory.

A theory of BODY AND MIND (q.v.) claiming that body events and mental events are merely two aspects of one unknown and unknowable underlying substance or entity.

The theory was particularly emphasized and developed by B. Spinoza (1634-1677).

It is usually objected that the theory gives no account of how this unique relationship can exist or produce the results that it does. Further it is often objected that an unknowable substance is a verbal contradiction and a meaningless phrase.

Dualism.

A metaphysical theory of the universe or reality claiming everything is composed of two distinct and separate entities, body and MIND (q.v.) and that these entities have independent existence. It is usual, however, to also believe that they interact.

See METAPHYSICS, BODY AND MIND, and INTERACTIONISM.

Duration.

Continuance in TIME (q.v.).

A theory of duration has been provided by several philosophers, though perhaps the most famous is that of Henri Bergson (1859-1941). He claimed that there is an interpenetration of remembered things with present things. Consequently as action constitutes BEING (q.v.), the past is that which acts no longer, though the past must be surviving organically in the present. Duration is indistinguishable from change.

It is frequently objected, however, that Bergson's theory of duration is meaningless to someone who does not hold the usual notions of past and present, for it is expressed in terms assuming the validity of that which it seeks to disprove.

Duration is also claimed to be one of the necessary attributes for the existence of any body, i.e. an instantaneous body does not exist.

See EXISTENCE.

Duty.

A term used in ETHICS (q.v.) to denote an action that one is bound to do, i.e. that carries a moral obligation.

Dynamism.

A system of philosophy attempting to account for either matter or mind as merely the interaction of forces.

Dynamism is also a term used in Gestalt psychology claiming that dynamic conditions, rather than structure, determine the processes taking part in sensory fields.

See PSYCHOLOGY.

Dyos.

A platonic theory strongly influenced by PYTHAGOREANISM (q.v.) which was incorporated and developed into NEO-PLATONISM (q.v.).

Dyos, or twoness, is conceived as a negative pole in antithetic tension with monos, or oneness, the positive pole.

Dysteleology.

The occurrence of physical EVIL (q.v.) such as earthquakes, storms, floods and natural disasters.

Earth.

The solid body upon which we live.

The earth has been regarded as many different things by different philosophers. Originally it was conceived of as the center of the universe, GEOCENTRIC THEORY (q.v.). Its shape was thought to be a flat disc.

Pythagoras was perhaps the first to suggest that it might be a sphere, though his reasons were based upon metaphysical and mystical considerations of the nature of certain geometrical shapes.

Modern astronomy considers the earth to be a

planet with an approximately spherical shape, though slightly flattened at the poles. Its equatorial diameter being 7926.68 miles.

The relationship of the earth to the remainder of the universe is now known to be much less important than either the geocentric theory or the later **HELIO-CENTRIC THEORY** (q.v.) supposed. The earth is a small planet revolving around a smallish star, the sun, somewhere on the edges of a huge wheel-shaped star system known as a galaxy. The galaxy appears to be quite usual and of average size and structure when compared with the other several hundred million known galaxies.

Eclecticism.

Any system of philosophy that selects doctrines and theories from a large number of previous systems and consequently is not exclusive in its opinions and judgments.

Almost all philosophy after the early Greek period has been eclectic.

Economics.

The scientific study of the production and distribution of **WEALTH** (q.v.) within a society and its relationships to other societies.

Economics also studies the effects of varying social conditions to this production and distribution.

See **CAPITALISM, COMMUNISM.**

Ecstasy.

A psychological state or condition describable as rapture or extreme delight.

It may also be used to describe the semi-trance states

induced by religious MYSTICISM (q.v.) by prolonged contemplation or meditation.

Ectoplasm.

A viscous, yet non-material, substance claimed to be produced in a trance state by spiritualistic mediums.

See SPIRITUALISM.

Ectypal.

A term used in the philosophy of Immanuel Kant (1724-1804) to describe one of his two divisions of INTELLIGENCE (q.v.).

Kant thought that human intelligence could be sharply divided into two distinct types; an ectypal which is constructive and discursive, and an arche-typal which is intuitive.

See INTUITION.

Education.

The instruction and general bringing up of the young.

Philosophies of education are very numerous for almost all philosophers have expressed some opinions on the topic. Such philosophies differ very widely on the purpose and aim of education, the type to be given, the methods to be used, and the data and materials to be presented.

Ego.

A term used in the philosophy of J. G. Fichte (1762-1814) to describe his concept of the ABSOLUTE (q.v.), which was an impersonal transcendental self existing as a plurality of individuals.

In modern psychology the term is used to describe the individual's self-awareness. In PSYCHOANALYSIS (q.v.) it exists to describe that conscious part of the individual that is directly inter-related with reality and includes also the selected influences and memories of the preconscious.

See PSYCHOLOGY.

Egoism.

A system of ethical philosophy believing that all conduct and moral standards are motivated by self-interest.

See ETHICS.

Eidetic Truth.

A term used in several philosophies, particularly PHENOMENOLOGY (q.v.), to describe TRUTHS (q.v.) about ideal ESSENCES (q.v.) or about ideal possible examples of such essences.

Élan Vital.

A term originated by Henri Bergson (1859-1941) and widely used in the philosophy of VITALISM (q.v.).

It is claimed that the difference in properties between living and non-living things is entirely due to the presence in the former of a non-physical, non-material force which may be called élan vital.

This unique force is not actually spacially located within the living things as it is immaterial, it consequently could never be discovered by the methods of science.

See MECHANISM, BIOLOGY.

Eleatic.

A western school of philosophy situated in southern Italy several centuries B.C. It was dominated largely by the philosophy of Parmenides (515-440 B.C.).

One of the most important contributions of the school was the belief that the truth of a statement should be tested by reason and not by the senses. They also attempted to show that change did not occur in the universe.

See PARADOXES OF ZENO.

Electrons.

Individual units of electricity that are assumed to be indivisible and identical. Each has a mass of 9.107×10^{-28} grams and they occur in varying numbers in different atoms. The electrons are thought to be distributed in spherical shells and sub-shells, each located at definite distances from the nucleus of the atom and each capable of containing a definite number of electrons.

All electrons from atoms have a unit negative charge; though it is possible under certain rare circumstances to detect positive electrons (positrons) which last only for a very short time.

Elements.

Basic substances that may not be broken up into any other substances, though they may be combined in different ways to give compounds of different properties.

Speculation about the basic constituents of the universe probably began with Thales (640-546 B.C.) who thought that there was only one element—water.

To this was added fire by Anaximander (610-545 B.C.) and air by Anaximenes (590-525 B.C.). Aristotle later added a fourth and conceived of the universe of being made up of water, fire, air, and earth.

Modern chemistry recognizes about 102 elements of which about 94 occur in nature. None of the above substances of the ancients are now thought to be elements.

Elements are now thought to be substances made up of atoms, all of which have identical chemical properties, though some may differ very slightly in mass (isotopes).

Elixir of Life.

A substance searched for by Moslem alchemists and later by their European contemporaries, which they thought would give its consumer eternal life, i.e. physical IMMORTALITY (q.v.). The search was unsuccessful, though it led to the discovery of many new substances and laid the basis of modern chemistry.

The elixir of life was sometimes identified with the PHILOSOPHER'S STONE (q.v.).

Emanation.

A term used in the philosophy of NEO-PLATONISM (q.v.) to describe the succession of events issuing from an Absolute Unity (GOD (q.v.)) and composing the whole of reality.

Emergence.

Properties arising from a combination of several causes which are not explicable in terms of the indi-

vidual effects, nor predictable simply from a complete knowledge of the initial causes.

In a more general sense this term is used to describe a special theory of the evolution of living things.

See ORTHOGENESIS.

Empathy.

The projection, or identification, of the individual personality with an object being contemplated so that a complete comprehension and appreciation occurs.

A theory of BEAUTY (q.v.) developed at the end of the nineteenth century by a number of philosophers.

See AESTHETICS, ART.

Empirical Knowledge.

Knowledge derived purely from observations and experiments.

See EMPIRICISM, A PRIORI, A POSTERIORI, SYNTHETIC KNOWLEDGE.

Empiricism.

A system of philosophy claiming that observation and experience are the only possible sources of knowledge. Consequently A PRIORI statements can never be NECESSARY (q.v.).

Empiricism developed greatly in England during the seventeenth and eighteenth centuries through the work of such philosophers as Francis Bacon (1561-1621), John Locke (1632-1704), George Berkeley (1685-1753) and David Hume (1711-1776).

Pure empiricism denies that the sensations from

which knowledge is gained have any reference to an objective material world existing independently of the sensations. In the normal sense, however, empiricism usually implies the existence of such a world.

See ANALYTIC KNOWLEDGE, SYNTHETIC KNOWLEDGE.

Encounter.

A term used in the philosophy of EXISTENTIALISM (q.v.).

This philosophy claims that EXISTENCE (q.v.) is undefinable and that little can be said about it, however it is possible to say a great deal about the meeting of the individual with existence. This is the process described as encounter.

Encyclopedists.

A group of French philosophers during the eighteenth century who based their system of beliefs upon a work by many persons entitled "Encyclopédie ou Dictionnaire raisonné des Sciences, des Arts et des Métiers" which was published 1745-1766 and again in 1772.

The group, who were mainly DEISTS (q.v.) and MATERIALISTS (q.v.) included D. Diderot (1713-1784) and J. le R. d'Alambert (1717-1783).

Energy.

The capacity for doing work, i.e. for moving the point of application of a force.

Modern physics conceives that mass and energy are interconvertible; an enormous amount of energy being produced from the conversion of a small amount of mass.

Energy and its distribution are of importance to COSMOLOGY (q.v.) and to many of the philosophies of the later nineteenth century, e.g. Ernst Haeckel (1834-1919).

See CONSERVATION OF MASS AND ENERGY, RELATIVITY.

Enlightenment.

Freedom from prejudice and superstition.

More usually used in the history of philosophy to describe the seventeenth and eighteenth centuries when a great deal of new ideas and discoveries were made in science and philosophy.

Entelechy.

The process of becoming or developing perfection from what was only potential; or the actual condition of this developed perfection.

Entropy.

A measure of the degree of disorder of a system of particles.

The total entropy of any such system, provided that it is isolated from external interference, must always tend towards a maximum. When applied to the whole universe it follows that unless the system of particles is not closed, then the entropy will increase to a maximum, at which state there will be an equal distribution of energy and consequently a cessation of movement.

This result is of importance for COSMOLOGY (q.v.) for some theories introduce a means of avoiding this entropy maximum, e.g. constant creation.

Epicureanism.

The philosophy of Epicurus (342-270 B.C.) and his followers. The school was centered at Athens.

The philosophy is a materialist one in that it claims the world to consist entirely of atoms in a void. However the movements of these atoms are not strictly determined by natural laws; hence giving rise to FREE-WILL (q.v.).

The highest GOOD (q.v.) is conceived to be PLEASURE (q.v.); the practice of VIRTUE (q.v.).

See MATERIALISM, ATOMISM, DETERMINISM.

Epiphenomenalism.

A theory of the relationship of BODY AND MIND (q.v.).

It claims that there are two distinct kinds of events in the universe, physical events and mental events. Physical events form a causal sequence, and some of them, certain brain events, are accompanied by mental events.

Consequently mental events are not caused, they are merely accompanying phenomena (epiphenomena). It also follows that mental events do not cause physical events.

The difficulty with the theory is that for any given human action there are certain definite brain events which must have occurred previously, and some of these are necessarily accompanied by their mental events. Hence it is possible to claim that the action was caused equally by the mental events as by the brain events and it is difficult to see just how this can be disproved.

See CAUSALITY, INTERACTIONISM, PARALLELISM, DUAL-ASPECT THEORY.

Epistemology.

Theories of the study of KNOWLEDGE (q.v.).

There are two main ways of studying the nature of knowledge and these may be illustrated by the view of EMPIRICISM (q.v.), which claims that knowledge is limited to sense experiences, and that of RATIONALISM (q.v.), which claims that knowledge is not so limited and includes A PRIORI (q.v.) material.

Epochalism.

A term used in the philosophy of Alfred North Whitehead (1861-1947) to describe his theory of temporal atomism. Whitehead thought that time should not be conceived as continuous but rather as a collection of units, or "epochs," which are not mere instants.

Equality.

A term used in the philosophy of POLITICS (q.v.) to describe a belief that all human beings are born with the same RIGHTS (q.v.) and obligations. Consequently each should have the same opportunities to a contented life.

Error.

The failure of actions or thought to produce the intended result or aim.

Used more frequently in philosophy to describe sense perceptions that do not conform or correspond to reality. Any philosophy of REALISM (q.v.) must

account for these so called veridical and non-veridical perceptions.

Eschatology.

The study of, or simply doctrines of after death concerning judgment and heaven and hell.

Eschatologies occur in many RELIGIONS (q.v.)

ESP.

An abbreviation for EXTRA-SENSORY PERCEPTION (q.v.).

Essence.

A term that has been used with a variety of different meanings and definitions in different philosophies.

It usually however, means all the attributes and properties, etc., that make any thing what it is. It may also mean a spiritual or non-material entity.

Essence was one of the most widely debated topics of mediaeval scholasticism. Eventually it became accepted that anything that is definable about a thing is part of its essence. This was contrasted with EXISTENCE (q.v.).

Essentialism.

Any philosophy that attributes more importance to ESSENCE (q.v.) than to EXISTENCE (q.v.).

Perhaps the most important and thorough-going of such philosophies is that of Hegel (1770-1831) who attempted to absorb existence into essence by his use of a dialectic logic which mediates the distinction between the two.

See HEGELIANISM, EXTENTIALISM.

Eternalism.

Any philosophy which believes that the universe has always existed and always will.

Thomas Aquinas (1224-1274) was perhaps the first to express these ideas in a complete form. He pointed out that reason alone cannot inform us whether the universe is infinite in time or not and he added that God could have created either.

Modern astronomy, and more particularly some theories of COSMOLOGY (q.v.) have attempted to produce empirical evidence on this matter.

Ethics.

The objective study of MORALS (q.v.).

Ethics is one of the branches of study into which PHILOSOPHY (q.v.) is usually divided. Its studies include rules of conduct and moral principles and their development.

The most frequently discussed ethical problems are those of FREEDOM (q.v.), RESPONSIBILITY (q.v.), and DUTY (q.v.).

Many theories and systems attempting to give a basis for ethics exist and almost all philosophers have attempted to include one into their writings. The more usual systems can be classified into groups such as EGOISM (q.v.), HEDONISM (q.v.), and DEONTOLOGY (q.v.).

Ethnology.

The scientific studies of groups of human beings connected by common descent, i.e. of races.

Ethnology includes the study of the origin of races and of their characteristics and relationships to one another.

The results of ethnology are of great importance to ANTHROPOLOGY (q.v.) and to many theological theories.

Ethology.

Originally the scientific study of character formation but now more usually used to describe the scientific study of animal behaviour, i.e. a branch of animal PSYCHOLOGY (q.v.).

Events.

Any occurrence in space and time.

Events raise many problems that have puzzled many philosophers. These include discussions of the nature of both SPACE (q.v.) and TIME (q.v.).

Evil.

Acts, events, things, and thoughts that are bad or harmful to individuals, groups, or other living things.

When defined in the usual manner it raises the PROBLEM OF EVIL (q.v.) for any philosophy or theology that postulates an omnipotent and all-benevolent God.

Evil can be conveniently classified into several main types. Firstly there is physical evil, DYTELEOLOGY (q.v.), which is the name applied to any natural occurrence that has harmful effects. Then there is moral evil which describes any events arising from IMMORAL (q.v.) motives. Any evil affecting human beings is called human evil whilst that affecting other animals animal evil.

The most usually discussed phenomena in connection with evil are pain and CRUELTY (q.v.).

Evocation.

A term with a number of quite distinct meanings. Originally it was used to describe the calling up of spirits of the dead in many of the theories of SPIRITUALISM (q.v.), but in more modern philosophy it is used in EXISTENTIALISM (q.v.) to describe communication; particularly by Karl Jaspers (1883-).

Evolution.

The belief that things have slowly developed over long periods of time getting gradually more complex, in contrast with beliefs that claim things to have suddenly arisen in a complex state, i.e. CREATION (q.v.).

Evolution can be applied to almost everything in the universe, including the universe itself. It is perhaps most usual to use it to describe the biological theory claiming that all existing living things have arisen by a series of progressive inherited changes from earlier less complicated living things.

When applied to astronomy it attempts to account for the formation of planets, stars, and galaxies by processes of accumulation which have occurred over long periods of time.

In modern times, evolution is regarded as proven in both the biological and astronomical fields and controversy now centers as to the origins of matter itself.

See DARWINISM, NEBULAR HYPOTHESIS.

Exclusiveness.

A term sometimes used in THEOLOGY (q.v.) to describe the belief that GOD (q.v.) is concerned pri-

marily with the welfare of one group of persons. This is a belief that may be found in early JUDAISM (q.v.).

Existence.

That which occurs in reality may be said to exist. Such things are said to have BEING (q.v.) as distinct from non-being, and there can be no intermediate state.

Existence gives rise to many problems, some of which arise out of the difficulty of giving a satisfactory definition of the word. It is often claimed that existence is undefinable, though not incomprehensible.

See EXISTENTIALISM.

Existentialism.

A modern philosophy arising largely from the works of Sören Kierkegaard (1813-1855), though influenced considerably by Karl Jaspers (1883-) and Jean Paul Sartre (1905-).

It claims basically that EXISTENCE (q.v.) cannot be conceived, i.e. become an object of thought, but that it may be experienced and lived.

Man is thought to be both FREE (q.v.) and RESPONSIBLE (q.v.)

See ESSENTIALISM.

Ex Nihilo. (Lat.)

Literally 'out of nothing.'

A term used frequently in theologies of CREATION (q.v.). It is claimed that GOD (q.v.) created things from nothing, i.e. things suddenly appeared by an act of God where things had not previously existed.

Experience.

Actual observation, or knowledge derived from such observation, of events.

Experiment.

A test or trial in which factors are controlled such that any observations made will either conform or conflict with different hypotheses attempting to explain the phenomena being studied. In this manner it is possible to decide between alternative hypotheses.

Experiments form the basis of all scientific knowledge.

See HYPOTHESIS, SCIENCE.

Experimentalism.

The belief or system of philosophy, claiming that KNOWLEDGE (q.v.) may only be gained through the testing of hypotheses by experimentation.

It is consequently a form of EMPIRICISM (q.v.).

See EXPERIMENT.

Extension.

One of the basic properties of matter.

All forms of matter, including the most minute sub-atomic particles exist over a certain amount of space, i.e. they can be detected and hence exert their properties in all the possible dimensions of space.

Consequently matter with no extension does not exist. When combined with DURATION (q.v.) it is probable that these are the properties that necessarily accompany matter.

Extra-Sensory Perception.

The alleged ability of certain persons to communi-

cate certain information or to have certain knowledge that they could not have gained by normal sensory PERCEPTION (q.v.). The most usually described phenomena are TELEPATHY (q.v.) and CLAIRVOYANCE (q.v.).

It was for many years thought that such phenomena were faked, but laboratory experiments by J. B. Rhine and many other workers have shown that there is considerable statistical evidence for their occurrence. A final decision is still uncertain but their existence will have considerable effect upon many philosophical problems.

A theory of ESP that could satisfactorily explain the laboratory phenomena has not been forthcoming.

Fact.

A thing known certainly to be true or to have definitely occurred. Facts consequently form the basis of all INFERENCE (q.v.).

Faith.

A belief, usually in religious doctrines, accepted as true irrespective of proof. Such beliefs are usually accepted on the authority of religious works.

See THEOLOGY.

Fascism.

A system of political beliefs that arose in Italy about 1916.

It is extremely patriotic and anti-COMMUNIST (q.v.) believing in government of the people by either one or several individuals holding supreme power.

See POLITICS.

Fatalism.

A belief that all events are predetermined and the individual must submit to the inevitable future happenings.

It is often held that a belief in universal CAUSALITY (q.v.) necessarily implies fatalism, though this is usually disputed on the grounds that the individual is not apart from the universe but part of it, and consequently his thoughts and beliefs, including those of fatalism, are also determined.

See DETERMINISM (q.v.).

Fate.

A term with several meanings. It may be used as the name of a power predetermining all the events in the universe, or as in early Greek mythology as one of the natural laws of the universe to which even the Gods must submit.

See KARMA.

Fear.

The state of being afraid. A violent emotion evoked by danger or evil and accompanied by many typical bodily changes and forms of behaviour such as flight or concealment.

Philosophically fear is a term used in several systems, e.g. EXISTENTIALISM (q.v.) to denote mental states in which certain metaphysical knowledge becomes apparent.

Feeling.

An intuitive conviction, not based upon conscious reason, which is believed to be true.

Feeling is a term used particularly by Albert North

Whitehead (1861-1947) who maintained that the human state of consciousness was rare and that the original nature of mind was unconscious, and its mode of experience feeling. To Whitehead this concept links the animate world to the inanimate for everything must be 'taking note of' everything else, i.e. feeling the presence of everything else.

See PANPSYCHISM.

Fetishism.

A term used originally by early civilizations to describe their belief in the possession of magical powers by certain objects, e.g. amulets. The belief forms an important early stage in many histories of philosophy for the objects so regarded began to be treated with reverence and fear or affection.

In modern psychology the term describes the sexual pathological attachment to objects associated with a sexual object.

Feudalism.

A medieval European system of POLITICS (q.v.).

One individual would hold lands in fee and these would be tenanted by his vassals. Usually the superior had almost complete authority over his tenants.

Fictionalism.

The belief that our only knowledge of the universe consists of imaginative constructions.

A term particularly applied to the philosophy of Hans Vaihinger (1852-1933) who claimed that all fields of inquiry, including science and religion, involve the use of "as if" statements which can only be

convenient mental fictions. Consequently neither science nor religion can provide valid knowledge.

Fideism.

Any system of philosophy or theology based on FAITH (q.v.).

Final Cause.

A term used widely in the philosophies of Plato (428-348 B.C.) and Aristotle (384-322 B.C.) to describe a future event for the sake of which any occurrence takes place. Such a concept introduces the idea of PURPOSE (q.v.).

In contrast to this system the atomists sought to explain the world without introducing final causes.

See TELEOLOGY.

Finalism.

An alternative name for TELEOLOGY (q.v.); the belief that all occurrences exist to produce some future event.

See FINAL CAUSE.

Finite.

Any bounded or limited system.

In COSMOLOGY (q.v.) alternative systems postulate either a finite or INFINITE (q.v.) universe.

Finiteness of God.

Certain theologians and philosophers have postulated that it is necessary to believe that GOD (q.v.) is FINITE (q.v.), e.g. Henri Bergson (1859-1941), Albert North Whitehead (1861-1947), Ferdinand C. S. Schiller (1864-1937), etc.

First Cause.

An argument attempting to prove the existence of GOD (q.v.).

It claims that motion exists in the universe and a thing cannot be in motion unless it is moved by some other thing that is in motion. Consequently there must have been something which was unmoved that originated motion at some time in the past. This something must be eternal and is God.

Aristotle was probably the first to use the argument, though he concluded that from astronomical observations it was necessary to postulate either forty-seven or fifty-five unmoved movers.

The argument was later adapted by Thomas Aquinas (1225-1274) to prove the existence, with other arguments of the Christian God.

The argument has been strongly criticized on several grounds. First it assumes the validity of causality, both empirical and non-empirical. Second the argument may be refuted by claiming that the universe is infinite in time. And third it is quite possible that some things can move spontaneously.

First Principles.

Basic, self-evident statements and beliefs from which all systems of philosophy must proceed.

Considerable controversy has raged over just which beliefs are self evident in that they may not be denied, yet which are not tautologies. Descartes for example, thought that there could be but one such principle, "I think, therefore I exist."

Flux.

Constant motion.

The term is frequently used by Heraclitus (c. 500

B.C.) who maintained as part of his metaphysics that the universe is in a constant state of flux.

Force.

An external agency capable of altering the state of rest, or of motion, of a body.

It is also a term used in ethics and politics where it describes the use of violence to gain an end.

Foreknowledge.

To have an exact and true knowledge of some future event. This could arise in several ways. First if CAUSALITY (q.v.) is true then it may be possible to exactly predict some future occurrence. Second it may be possible for certain persons to have such knowledge by unknown means, e.g. by EXTRA-SENSORY PERCEPTION (q.v.).

Form.

A metaphysical doctrine originated by Plato (428-348 B.C.) and accepted and adapted by many later philosophers.

It is claimed that for the large number of objects existing that have a common name, there exists one real 'idea' or 'form' of these objects of which they are mere unreal copies. The real form of an object is created by God and KNOWLEDGE (q.v.) can only be of forms and not of material objects.

Consequently anything that exists is merely an aspect of an ideal form which exists elsewhere. Philosophy must therefore be concerned only with forms and not with the objects encountered by the senses.

See PLATONISM, METAPHYSICS.

Formal Logic.

A system of LOGIC (q.v.) concerned only with the form of reasoning and not with its subject matter. Thus formal logic develops several methods of dealing with problems which will give true solutions only if the information contained in the problem is true. Nevertheless granted true information, the solution must necessarily be true if the system is accurately applied.

See SYLLOGISM, SYMBOLIC LOGIC.

Formalities.

A term used in the philosophy of Duns Scotus (1266-1308) who emphasized the distinction between the order of things and the order of formalities which are in things.

Thus things can exist separated from one another, but formalities cannot possibly exist separately. An example of a thing would be a stone and an example of a formality, substance. Formalities are not mental abstractions but have real being and unity distinct from that of things.

Freedom.

Personal liberty or liberty of action within society.

It is possible to hold that there exist certain natural ABSOLUTE (q.v.) RIGHTS (q.v.) and these include or bestow personal liberty upon the members of society. The alternative view is that society has developed in such a way that certain systems of conduct and ways of acting have become accepted, one of these is liberty which is controlled only by the civil LAWS (q.v.) for the benefit of society.

Freedom is usually classified in political philosophy

into two distinct types, freedom from certain things, such as oppression, and freedom to do certain things, such as express one's opinions. These two are frequently similar but are not necessarily so.

See POLITICS.

Free Volitions.

A term used in the philosophy of Immanuel Kant (1724-1804) to describe the causes of events in space and time.

Free Will.

The belief that every individual has the ability to direct his own actions which are not necessarily constrained or subject to FATE (q.v.). This is accepted by the majority of the world's modern religions.

If true, the belief denies complete DETERMINISM (q.v.) but it is usually argued that unless the individual determines his own actions then education, heredity, upbringing, etc., should have no influence upon these actions. As it is quite clear that these factors do strongly influence individual behaviour it is probable that at the most the individual can only direct some of his own actions, the others being determined by other circumstances. Many philosophers deny even this partial INDETERMINISM (q.v.).

Freudianism.

The system of teachings of Sigmund Freud, an Austrian psychiatrist.

Freud believed that all human behaviour was causally determined and denied the existence of FREE-WILL (q.v.). Most human actions he thought were caused by sub-conscious motives and he devel-

oped a system of treatment of psychopathological conditions based upon these theories, and this has become known as PSYCHO-ANALYSIS (q.v.).

Freud's more philosophical teachings included ATHEISM (q.v.) and the denial of non-material causes.

Functionalism.

A system of PSYCHOLOGY (q.v.), sometimes called functional psychology, which holds several different beliefs.

First it is claimed that mental phenomena should be interpreted with reference to the life of the organism rather than to its simple behaviour.

Second it emphasizes the activity and functions of mental phenomena rather than their simple facts.

Third, it stresses a dynamic, in contrast to a static, approach to psychology.

Fundamentalism.

The belief that traditional religious doctrines are true in preference to modern interpretations of these doctrines. The term is widely used in PROTESTANTISM (q.v.).

It is also widely used to mean the literal acceptance of religious works, such as the Bible.

Future.

Those events that will happen in times to come.

Future Life.

The belief occurring in almost all religions, that after the physical death of the individual, his SOUL (q.v.) will continue to exist.

In **BUDDHISM** (q.v.) the future life of an individual will be in another animal.

See **IMMORTALITY**.

Futurism.

A term used in Christian **THEOLOGY** (q.v.) to denote any belief in the prophecies of the New Testament, e.g. Apocalypse, and that these prophecies will come true at some time in the future.

Futurism is also the name of a European form of art and literature which departs markedly from traditions.

General Will.

A term used in the political philosophy of Jean-Jacques Rousseau (1712-1778) to describe the will of the Sovereign which is considered to always and inevitably be **RIGHT** (q.v.).

Each citizen of the society has his own particular will, but also shares in the general will which is assumed to take priority over individual interests.

The concept forms part of Rousseau's theory of **SOCIAL CONTRACT** (q.v.) which involves the use of force on citizens who refuse to obey the general will, i.e. who are 'forced to be free.'

Generalize.

To derive universal actions and concepts from a group of particular observations and statements, c.f. **INDUCTION** (q.v.).

Such a generalized concept extends the applicability of the particular notions.

Genetic Fallacy.

A misleading and erroneous argument found in many types of philosophy.

For example PSYCHO-ANALYSIS (q.v.) claims that moral disapproval depends upon occasions in our early childhood when we felt pain or pleasure. If we attempt to deduce from this statement assuming it to be correct that when we now experience moral disapproval we are actually experiencing pain or pleasure, or even their anticipation or memory, we commit a genetic fallacy; i.e. we assume that an earlier causal relationship still holds.

Genetic Method of Explanation.

That method of investigation and explanation that involves the search for the details of the origins and development of the phenomenon.

The results of such an investigation are called a genetic theory and seek to explain the phenomenon in terms wholly of its origin and history.

Genetics.

The scientific study of heredity, variation, and development of living things.

The results of genetics are of considerable importance to many systems of philosophy, i.e. the theory of EVOLUTION (q.v.) of living things rests largely upon the evidence of genetics.

Its results are also of great importance to many theories of POLITICS (q.v.), particularly those claiming that certain faculties and abilities are inheritable.

Genus.

A collection of kinds of things, which may include subordinate kinds, all possessing similar characteris-

tics and properties. Genus is a term sometimes used in LOGIC (q.v.) to describe the group of propositions being dealt with.

Genus is also a term used in BIOLOGY (q.v.) to describe a collection or group of SPECIES (q.v.) all having certain general characteristics.

Geocentric Theory.

Perhaps the earliest theory of the relationship of the Earth to the other heavenly bodies. It claimed that the earth was the center of the universe and that all other bodies revolved around it.

The theory was replaced in the sixteenth century due largely to the work of Nikolaus Copernicus (1473-1543) by the HELIOCENTRIC THEORY (q.v.), though not without a considerable amount of debate and confusion.

Modern astronomy is completely incompatible with the geocentric theory.

Geology.

The scientific study of the earth's crust and its strata and their relationships and changes.

Geology is of considerable importance to many philosophical systems particularly early religious ones which postulated a quite recent origin of the earth. Geological studies lead to the conclusion that the earth is at least several thousand million years old.

Geometry.

The study of the relationships and properties of magnitudes in space. It proceeds by assuming certain AXIOMS (q.v.) and from them deducing consistent results by the use of THEOREMS (q.v.).

The most important results in geometry were pro-

duced by Euclid (c. 330 B.C.) who laid the foundations for all modern geometry up to the present century. However in modern times it has been found possible to deduce very different systems of non-Euclidian geometry by beginning with different axioms. In this way it has been shown that Euclidian geometry is only one of many possible ones. Astronomical studies seem to indicate that space is non-Euclidian when considered on a large enough scale, but Euclidian for all terrestrial purposes.

Gerontocracy.

A system of POLITICS (q.v.).

It assumes that the government of society should be placed in the hands of the persons with the greatest experience, i.e. the old men.

Gestalt Psychology.

A system of PSYCHOLOGY (q.v.) that is hostile to BEHAVIOURISM (q.v.), INTROSPECTION (q.v.) and any system attempting to analyze mental processes into units. It claims that mental processes are one whole and function as an integrated and organized unit which exhibits properties not deducible from a study of any of its parts.

The system originated in Germany in the early twentieth century and contributed largely to the psychology of PERCEPTION (q.v.).

Ghost.

A visual apparition appearing under certain circumstances and claimed by some persons, i.e. SPIRITUALISM (q.v.), to be a disembodied spirit.

The term is also used to describe the principle of life or as a synonym for SOUL (q.v.).

Gnosticism.

An early group of persons, about 100 B.C., who claimed to possess knowledge of spiritual mysteries and who practiced many esoteric conditions including MYSTICISM (q.v.). A group of them later claimed to believe in CHRISTIANITY (q.v.), but they were condemned as heretics.

God.

A supernatural being believed to have power over nature and human nature and human affairs.

Certain RELIGIONS (q.v.) claim that there are many gods, whilst others claim that there is but one. All usually pay Him some ritual form of respect or worship.

God or gods are frequently claimed to have revealed themselves either in a bodily form or in some esoteric manner to certain persons and frequently also to have given instructions for the writing of a holy book, e.g. Koran, Bhagavad-Gita, etc.

Philosophically many arguments have been given to prove or indicate the existence of a God or gods. The most usual of these are the FIRST CAUSE (q.v.), ONTOLOGICAL ARGUMENT (q.v.), COSMOLOGICAL ARGUMENT (q.v.), and the argument from DESIGN (q.v.).

See THEOLOGY.

Golden Mean.

A doctrine of ETHICS (q.v.) in the philosophy of Aristotle (384-322 B.C.). He claimed that every VIR-

TUE (q.v.) is a mean between two extremes, each of which is a vice. As an example of these means are usually quoted courage between cowardice and rashness, and magnificence between vulgarity and shabbiness.

Good.

That which is **RIGHT** (q.v.) , **JUST** (q.v.) , reasonable, and fit.

Many philosophers have attempted to produce a consistent theory of **ETHICS** (q.v.) in which good actions are a **NECESSARY** (q.v.) inference from undeniable first principles. None has ever achieved universal acceptance.

In the philosophy of Aristotle (384-322 B.C.) the good is claimed to be happiness, an activity of the **SOUL** (q.v.) .

Government.

That body of persons who rule with authority a society.

In a **DEMOCRACY** (q.v.) this body may be either the people themselves or their elected representatives. In a **MONARCHY** (q.v.) or a society accepting **FASCISM** (q.v.) the body may consist of only one person or a small number.

Grace.

In God's favour and with His inspiration and strength.

Gravitation.

A fundamental and ill-understood property of matter.

All matter attracts other matter in the universe with a **FORCE** (q.v.) that is directly proportional to the products of the masses of the matter being considered and inversely proportional to the square of the distance apart.

Whether gravitation is some curious form of radiation to which all matter is transparent or whether it is a property of space always accompanied by matter is problematic.

See **RELATIVITY**.

Guilt.

Having committed an offense.

In many systems of **ETHICS** (q.v.) the innate sense of guilt is used as a basis for a more complex series of propositions. Such systems are usually built around **CONSCIENCE** (q.v.).

A simple system of ethics built around guilt would be one in which any action accompanied by a sense of guilt must be **WRONG** (q.v.).

Several philosophers have completely rejected any such basis for ethics; Nietzsche (1844-1900) completely denied the validity of conscience or guilt in ethics claiming that they arose only from an introversion of sadistic impulses.

Greatest Happiness of the Greatest Number.

The principle claimed by Jeremy Bentham (1748-1832) to be the only guide to **ETHICS** (q.v.) and all social problems.

See **UTILITARIANISM**.

Great Fire.

A very destructive fire that raged over London,

England and aroused the superstitious fears of many of the inhabitants so that they protested to Parliament that the fire was punishment by God for the atheism of the inhabitants. Parliament consequently elected a committee to investigate many philosophical writings and condemn them; particularly those of Hobbes (1588-1679).

Great Mother.

A female deity worshiped many centuries B.C. in Asia Minor. She has been identified with many deities such as Artemis, Ishtar, and Diana. It is even claimed by some writers that she is the origin of the Christian Virgin Mary.

Guardians.

One of the three classes of inhabitants of Plato's Utopia. The other two are the soldiers and the common people.

The guardians are to be exceptional persons holding all the political power of the society. They are to receive a special education in music and gymnastics and are to be sheltered from all possibly evil influence by a very rigorous censorship.

The term guardian is also used in some Christian THEOLOGY (q.v.) to describe ANGELS (q.v.) devoted to the welfare of individuals.

Haecceity.

A term used in several metaphysical systems, particularly by Duns Scotus (1266-1308), to describe an individual difference that limits real beings. Thus any individual thing is a coming together of FORMALITIES (q.v.) which are made individual by haecceity.

Hades.

A lower world appearing in many early philosophies to which it was thought departed spirits went.

Happiness.

A contented state of mind, or pleasure.

Happiness is one of the basic problems of many systems of ETHICS (q.v.) e.g. UTILITARIANISM (q.v.), HEDONISM (q.v.).

Harmony.

In perfect agreement and co-ordination.

See PRE-ESTABLISHED HARMONY.

Hate.

An emotional attitude involving strong dislike and malice. According to many psychologists many primary emotions are released including anger and fear.

Heart.

The muscular organ situated in the chest responsible for the pumping of blood to the tissues.

In many earlier philosophies the organ was assumed to be the seat of the intellect or of the emotions.

Heaven.

The habitation of GOD (q.v.) and ANGELS (q.v.) which was assumed in many early philosophies to be situated beyond the sky, and to which SOULS (q.v.) of men passed to spend their immortal after-life.

In more modern THEOLOGY (q.v.) heaven is assumed to be a state rather than a place. The soul is

assumed to enter this state after bodily death and to experience supreme bliss.

Hedonism.

A term used to describe either a psychological theory or an ethical principle.

Psychologically hedonism claims that all human actions are primarily determined by a striving to attain PLEASURE (q.v.) or possibly avoidance of PAIN (q.v.).

Ethical hedonism assumes that any action creating HAPPINESS (q.v.) should be regarded as GOOD (q.v.). This may be either the creation of individual happiness or the GREATEST HAPPINESS OF THE GREATEST NUMBER (q.v.).

See UTILITARIANISM.

Hegelianism.

The system of philosophy developed by G. W. F. Hegel (1770-1831).

Hegel thought that the world could not consist of a collection of separate units, either atoms or ideas. Nothing could be completely real except the whole, and consequently neither space nor time could be completely real. He also thought that the nature of reality could be deduced from the laws of logic. His method of metaphysics involves DIALECTICS (q.v.).

His philosophy, which was largely ABSOLUTISM (q.v.), was developed by many later philosophers and influenced many others, e.g. Marx.

Heisenburg Principle.

An alternative name for the PRINCIPLE OF INDETERMINACY (q.v.) discovered by the German physicist W. Heisenburg.

Heliocentric Theory.

An astronomical theory that replaced the earlier **GEOCENTRIC THEORY** (q.v.) largely through the work of Nikolaus Copernicus (1473-1543) and Galileo Galilei (1564-1642).

The theory claims that the Sun is the center of the universe and that all other heavenly bodies, including the earth, revolve around the Sun in circular orbits.

Modern astronomy claims that the universe has no center and that most heavenly bodies do not revolve around the Sun. The planets however do, though not in exactly circular orbits.

The acceptance of the Heliocentric theory by seventeenth century European civilization was a very slow and painful process as it was thought that it denied some of the teachings of **CHRISTIANITY** (q.v.).

Hellenism.

A term used to describe early Greek philosophy and also any later systems of philosophy that were based upon it or very similar.

Within about the period 400-300 B.C., Greece produced a remarkable number of fine philosophers who laid the basis for almost all later systems and speculation. Unquestionably the two with the most influence were Plato (428-348 B.C.) and his pupil Aristotle (384-322 B.C.). Their philosophies, which were similar but far from identical, influenced philosophy both in the Moslem world and in Europe and formed the basis for the theologies of several of the world's most influential religions.

See **ARISTOTELIANISM, PLATONISM.**

Hereditary Principle.

The belief that the power to rule and govern soci-

ety in a MONARCHY (q.v.), or even in other political systems, should be passed from father to son, i.e. the monarch's son should inherit his father's position on his death or retirement.

This has been strongly opposed and criticized by many persons though perhaps one of the most famous is the treatise of John Locke (1632-1704).

Heresy.

The denial of a doctrine of an established religion, or more usually the maintaining of a doctrine or belief opposing a doctrine of an established religion.

Heresy is a problem that has strongly influenced the history of both philosophy and theology. Thus if a religion maintains that a GEOCENTRIC THEORY (q.v.) of the universe is true as the Christian church did in the middle ages, then it is heresy to deny this and maintain any opposing theory. Yet observational evidence made it quite clear that the geocentric theory could not be true. Thus it became quite clear that THEOLOGY (q.v.) must make a careful study of its doctrines and not state beliefs that might later be disproved.

In philosophy it was equally clear that many theological beliefs were based on unsound reasoning and yet to deny them was to be regarded as a heretic. This problem still exists to the present day.

Hinduism.

A polytheistic religion of Asiatic origin, now largely found in India.

It is an extremely complex philosophical system based largely upon a number of written works that are regarded as holy. The world is thought to be a

single, ever-present, spiritual Reality. This is manifested in all living creatures, from the very lowest up to Man. This reality could be experienced. Yet Man is utterly dependent upon the gods who originated and sustain the universe. The gods are good and to please them, each man must lead a righteous life.

To gain the favours of the gods it is necessary to go through a complex system of rituals involving sacrifices.

The various holy books are far from a consistent single theory for some verge upon MONOTHEISM (q.v.) whilst some propound a theory of transmigration of the SOUL (q.v.).

See RELIGION, BRAHMANISM.

Histlography.

The writing of selected passages describing what the author considers to be important past events.

History.

A study of past events, usually with an attempt to understand their causes and their inter-relationship.

The main problems involved in a philosophy of history concern the nature of social changes and their causation, and the nature of historical knowledge.

If it is denied that change occurs, e.g. Parmenides (500-425 B.C.) then no problem exists, but this extreme position is not commonly accepted.

The more usual philosophies of history are as follows: firstly that all social change is cyclic, e.g. Spengler (1880-1936); second TELEOLOGY (q.v.) theories claiming that all social changes are towards some aim, such as the progressive realization of hu-

man freedom, Hobbes (1586-1697) or the perfection of man, Vico (1668-1744); or thirdly that the process of history is immanent in the growth of institutions, Marx (1818-1883).

Historicism.

The belief in the genuineness of alleged historical events.

Hollism.

The belief that natural processes occurring in both living and non-living things tend to produce complexities whose properties are more than the sum of the various individual parts. Consequently merely a knowledge of all the parts of such a complex system and of the properties of all these parts would not allow the prediction of the properties of the whole.

The term is frequently used in CREATIVE EVOLUTION (q.v.) which is claimed to be the process whereby the complex wholes are formed.

Homomensura Principle.

A principle first stated by the Greek SOPHIST (q.v.) Protagoras (500-411 B.C.) which can be regarded as the basis for much of HUMANISM (q.v.).

It states that man is the measure of all things, of the things that are that they are, and of the things that are not that they are not.

Hope.

An emotional attitude dominated by a desire for the attainment of some end with an expectancy that it will be attained.

Humanism.

The system of beliefs claiming that human interests should be the dominant motive in any problem of ETHICS (q.v.) or POLITICS (q.v.). It may or may not deny the existence of GOD (q.v.), but it claims that divine interests are not to be considered paramount to human ones.

It stresses the individuality of the person, but claims that social interests, i.e. of humanity should predominate any personal interest.

In classical times humanism was merely the study of what are now sometimes called 'the arts.' Modern humanism is a rationalist movement which is often very anti-religious, and is seeking reforms in politics and social matters.

Humanitarianism.

This may mean either any person who professes to believe in HUMANISM (q.v.), or it may mean a compassionate philanthropist seeking to better human conditions. This may be done from very many motives which may or may not be religious.

Humanitarianism may be regarded as a system of ETHICS (q.v.) claiming that man has a DUTY (q.v.) to better the lot of the rest of humanity wherever it is within his capacities to do so.

Hylomorphism.

The belief that all change in the universe was originated by primordial matter which is a source of potentiality in all things. Consequently change originated by a process of actualizing this potentiality for a new FORM (q.v.).

The term has been applied to Aristotle's theories of the universe.

Hylotheism.

The belief that the words 'God' and 'matter' describe the same thing and consequently are interchangeable.

See PANTHEISM.

Hylozoism.

A form of MATERIALISM (q.v.) believing that the universe is made up entirely of one substance, matter, but that this substance is almost alive with forces of different kinds. Some proponents of this view even claimed that matter was actually alive and that what we call living things are only a special case of the more general phenomena of the forces within all matter.

Perhaps the earliest philosophers to maintain hylozoism were the Ionians (c. 600 B.C.).

Hypothesis.

A provisional proposition put forward to be tested by working out its consequences and then comparing these with the observed facts.

See SCIENTIFIC METHOD.

Hypothetical Imperative.

An ethical statement commanding that a certain action must be done to achieve a certain aim. The action is not NECESSARY (q.v.) irrespective of the end.

See ETHICS, CATEGORICAL IMPERATIVE.

Idealism.

The belief that reality is composed entirely of IDEAS (q.v.).

Idealism.

The belief that reality consists largely or wholly of minds or spirits. Or that reality is composed entirely of IDEAS (q.v.). Or that the ultimate sources of all perceptions are composed entirely of ideas.

Many philosophers have produced idealist systems, e.g. Berkeley (1685-1753).

See REALISM, ABSOLUTE IDEALISM.

Ideals.

An IDEA (q.v.) which is the highest conceivable thing or standard that could exist. In ETHICS (q.v.) it refers to those forms of behaviour that are considered the most desirable.

Ideas.

A term that has had a variety of different uses.

The original sense of the term is the usage by Plato (428-348 B.C.) who used it synonymously with FORMS (q.v.). Consequently he believed that these ideas existed independently apart from human thought.

Descartes (1596-1650) and Locke (1632-1704) used the term to describe any thoughts, sensations, or mental images of any kind. An idea is consequently whatever is the object of understanding when a man thinks.

In Berkeley (1685-1753) the term means any image of sensation, or SENSE-DATA (q.v.), or any image of memory, imagination or dreams.

In Kant (1734-1804) an idea is a conception of reason transcending all experience.

Other philosophers use the term almost invariably in one of these meanings, though sometimes with more than one.

See IDEALISM.

Identity.

The sameness of two things in all aspects; obviously if they are identical in this way then they cannot be two things, they must be only one.

An example of an identity theory would be PANTHEISM (q.v.) or the DUAL ASPECT THEORY (q.v.), both of which postulate that what are commonly regarded as two different things, i.e. God and nature, mind and brain, are in fact identical and consequently must be the same single thing.

Idolatry.

The WORSHIP (q.v.) of images of a deity, often in the belief that the image is either the deity, or that it becomes so and possesses unnatural properties and powers.

Ignorance.

An absence of knowledge concerning certain things.

Philosophically ignorance has played an important part in the history and development of certain systems. Thus ignorance of the facts of certain of the sciences frequently allows some philosophers to produce systems that are quite untenable, e.g. certain modern theories of biological development.

Image.

An imitation of the form of an external object.

It is a term used in the philosophy of Henri Bergson (1859-1941) where it is claimed that everything that is known consists of images. It is further claimed that all matter is an aggregate of images and that the perception of matter refers to the action of one particular image, the body.

Immortality.

Eternal life.

The concept of immortality has played an important role in many THEOLOGIES (q.v.). Many religions promise eternal life of the SOUL (q.v.) after the death of the body whilst others promise actual physical immortality by postulating a REINCARNATION (q.v.) of the body after death.

In some theologies the concept of immortality is closely linked with ETHICS (q.v.), for it is only promised to the man who has led a good life, i.e. a life closely adhering to the principles of that religion. In such theologies the concepts of HEAVEN (q.v.) and Hell are frequently introduced, i.e. places where the souls are either rewarded or punished.

Imperatives.

A term used in ETHICS (q.v.) to describe all types of commands. They are usually divided into two kinds, after Immanuel Kant (1724-1804), CATEGORICAL IMPERATIVES (q.v.) and HYPOTHETICAL IMPERATIVES (q.v.).

Imperialism.

A system of POLITICS (q.v.) involving the gov-

erning and ruling of society by an emperor, i.e. a monarch with supreme power. The position may or may not follow the HEREDITARY PRINCIPLE (q.v.).

Impersonalism.

Sometimes called impersonal absolutism or impersonal realism.

It is the belief that philosophical truth can be gained without reference to personal experience contrary to the claims of PERSONALISM (q.v.). The term is usually only used by personalists to describe philosophical systems in opposition to their own.

Implication.

Anything inferred from any given set of data which is not definitely stated in them, may be said to have been gained by implication.

See INFERENCE.

Impressions.

A term used by David Hume (1711-1776) who claimed that there were two distinct types of PERCEPTIONS (q.v.), impressions and IDEAS (q.v.).

Impressions are those perceptions that have force and violence. He further claimed that all simple ideas had a simple impression that resembled them and vice versa. Complex ideas however did not invariably have a corresponding impression.

Incarnation.

The appearance of a deity or departed spirit in the human flesh, i.e. with a normal physical body.

Incarnation is a belief found in many early philoso-

phies and certain modern religions such as CHRISTIANITY (q.v.). It is also a claim made by SPIRITUALISM (q.v.).

Independence.

Literally anything that does not depend upon authority and requires nothing else for its validity.

In POLITICS (q.v.) independence is a term used to denote a disbelief in the organization of political opinions into parties. This may be done on the grounds that individual political differences are such that to compromise one's beliefs to the views of a group is unethical, or any of several other grounds.

Indeterminacy, Principle of.

A theory of atomic physics first stated by W. Heisenburg and also called the Uncertainty principle and Heisenburg's principle.

It states that for any of the units that compose atoms, it is impossible to exactly measure both their position and velocity at the same instant. The ratio between the accuracies of the two measurements with perfect apparatus is proportional to a very small number known as Planck's constant.

This theory has been found to hold true for any apparatus that has so far been constructed and it seems likely that no apparatus will ever be constructed that could ever disprove it. The reason for this is that whatever is used to act upon the sub-atomic unit to enable either its position or velocity to be registered upon the apparatus, must slightly affect either of these two quantities.

The principle is often held to be an experimental demonstration of INDETERMINISM (q.v.), and

even sometimes a disproof of CAUSALITY (q.v.). These have been criticized on the grounds that the principle does not maintain that sub-atomic units do not have an exact position and velocity as has been claimed by some philosophers, but merely that we cannot measure them exactly. The conclusion is therefore that exact prediction of the future is not possible.

See DETERMINISM.

Indeterminism.

The belief that all events in the universe are not strictly determined by previous events. The more usual view is that some events in the universe are strictly determined, but that some are not. This latter view may be called partial indeterminism.

Indeterminism is sometimes used to describe the view that not all events are caused.

The events usually described by indeterminists as not being strictly determined, are human mental events. This gives rise to FREE-WILL (q.v.). This has been denied by some psychologists, e.g. Sigmund Freud. The belief in free-will gives rise to a number of philosophical problems, particularly when combined as it usually is with a system of THEOLOGY (q.v.).

Individualism.

A term used with a variety of meanings in philosophy.

In POLITICS (q.v.) it means any theory of society that favours the free actions of individuals. It may also describe the theory of Hegel (1770-1831) that certain men whose behaviour has grossly affected his-

tory may justifiably contravene ordinary morality.

In more general terms it may be used to describe any philosophy or ethical system that lays emphasis on the individual rather than the group or society.

Individuation, Principle of.

A principle accepted by many philosophers, particularly Duns Scotus (1270-1308).

It claims that that which makes one thing different, i.e. not identical with another, must be FORM (q.v.) and not MATTER (q.v.).

Thus for two individual things of the same SPECIES (q.v.) is it possible that they may differ in ESSENCE (q.v.) or not?

Induction.

An argument inferring a general principle from a number of particular instances. Induction is claimed to be the basis of all scientific knowledge by some philosophers. Thus it is claimed that science begins by making a large number of observations, such as That metals expand when heated, and then producing a HYPOTHESIS (q.v.) which is an inferred general statement, i.e. all metals expand when heated.

It has been pointed out by several persons that induction rests upon an acceptance of CAUSALITY (q.v.) and may be expressed in the alternative form, certain A's have been observed in the past to cause B's, therefore in the future all A's will cause B's.

If this second statement of induction is accepted, then it follows that any criticism of causality is also a criticism of induction.

The other criticism of induction that is frequently

made is that no matter how many examples of a certain instance have been observed to be true in the past, there can be no guarantee that all similar things will behave in the same way in the future unless all examples have been observed, in which case the argument is an example of DEDUCTION (q.v.).

See SCIENTIFIC METHOD.

Inductive Logic.

A system of LOGIC (q.v.) based upon INDUCTION (q.v.).

It was originated by Francis Bacon (1561-1626) and later developed and generalized by many persons.

Industrialism.

An organization of society into industries, i.e. large manufacturing concerns. A society that develops in this manner has applied the scientific method to its needs.

Industrialism gives rise to a great number of political problems.

Inequality.

The belief that persons are born with different, unequal RIGHTS (q.v.). Or that in society certain persons should have more rights than others, a belief found in many systems of POLITICS (q.v.).

In a MONARCHY (q.v.) a belief in the DIVINE RIGHT (q.v.) of the monarch places the rights of the citizens on a lower level.

Inference.

DEDUCTION (q.v.).

Infinite.

Unbounded and limitless.

When used as an attribute, infinity may be ascribed to either GOD (q.v.) or the UNIVERSE (q.v.), and may be applied with regard to TIME (q.v.) or SPACE (q.v.). With regard to the universe the different world-models of COSMOLOGY (q.v.) can as yet not be decided between on the basis of observation.

Infinite Collection.

A term used in mathematics and of importance to many philosophies.

The number of finite whole numbers must be infinite. Georg Cantor (1845-1918) who developed much of the modern mathematical theories of infinities defined an infinite collection as one containing as many terms as the whole collection contains.

Infinitesimal Calculus.

A CALCULUS (q.v.) dealing with quantities smaller than any assignable quantities, i.e. the quantity obtained by imagining any value decreasing indefinitely without actually becoming zero.

The infinitesimal calculus was originated by Isaac Newton (1642-1727) and G. W. Leibniz (1646-1716) and includes both a differential and integral calculus.

Insight.

The direct apprehension of the meaning and importance of something usually by contemplation.

Instinct.

A term used to describe innate impulses thought to occur in animals making them perform certain ac-

tions and patterns of behaviour which may appear to be consciously designed but which are not in fact so. Modern psychology now uses the term to describe certain forms of complex behaviour that are unlearned and occur in most lower species, though not apparently in man.

In philosophy, instinct is a term often used synonymously with INTUITION (q.v.).

Instrumentalism.

A form of PRAGMATISM (q.v.) claiming to be an attempt to constitute a precise logical theory of concepts, judgments and inferences in their various forms, by considering primarily how thought functions in the experimental determination of future consequences.

One of the foremost philosophers claiming this approach is John Dewey (1859-1952).

Intellectualism.

A term often used disparagingly to describe philosophical systems claiming that knowledge is wholly or largely derived from the use of pure reason. It is often claimed by the opponents of this view that it tends to produce systems that are almost wholly divorced from reality.

Intelligence.

A term that has been claimed to be indefinable.

It is often used to describe the ability to understand novel situations and to learn to produce new adaptive responses. It is also used in psychology to describe the ability to perform tests requiring the grasping of relationships.

Intentionalism.

A psychological theory claiming that the fundamental characteristic of mental processes is the act of referring to an object. It is used in many philosophies, particularly PHENOMENOLOGY (q.v.).

It is sometimes claimed that all parts of the consciousness must be intentional in that they must refer to something beyond the actual mental processes themselves, though this something need not necessarily exist.

Interactionism.

A theory of the relationship of BODY AND MIND (q.v.).

It claims that there exist two different and separate types of real things, mental and physical events. These two things can interact, i.e. brain and mental events, in a reciprocal CAUSATION (q.v.).

The theory has been criticized because it can provide no understanding of the way in which these two things interact. It is claimed that we are well aware that there is a constant conjunction between these two types of things and what we now require is a theory of how these things occur. This theory merely provides us with a name.

See EPIPHENOMENALISM, DUALISM, DUAL ASPECT THEORY.

Interest.

A term with several meanings and applications.

It usually describes a concern or curiosity and a willingness to undertake a study in some aspect of knowledge.

In EDUCATION (q.v.) it is claimed by some phi-

losophers that the only successful method of educating any child is to start with his present interests and instruct in these and from them develop new connected interests.

Internationalism.

A theory of POLITICS (q.v.) claiming that the only successful method of organizing all ECONOMICS (q.v.) and social matters is on an international scale. It is usually held that national interests must be sacrificed where they conflict with international ones, a belief in direct opposition to NATIONALISM (q.v.).

Many persons have held internationalist views and a famous modern writer on the subject was H. G. Wells (1866-1946).

Introspection.

The observation and awareness of an individual of his own mental processes. Many psychologists have claimed that this is the only certain method of gaining psychological knowledge.

See BEHAVIOURISM.

Intuition.

The name applied to the process whereby certain judgments or KNOWLEDGE (q.v.) are thought to be true without any conscious mental steps or processes being taken to gain them.

This process is sometimes claimed by philosophers, particularly mystical ones, to be equally valid or sometimes more so, than other methods of gaining knowledge, e.g. PERCEPTION (q.v.).

Intuitionism.

The belief that INTUITION (q.v.) is the only

certain method of gaining KNOWLEDGE (q.v.), particularly of ETHICS (q.v.) and AESTHETICS (q.v.).

Irrationalism.

The belief that KNOWLEDGE (q.v.) can be gained without reasons. This may sometimes be connected with the belief that TRUTH (q.v.) may only be gained by reference to AUTHORITY (q.v.), or by means of INTUITION (q.v.).

Islam.

MOHAMMEDANISM (q.v.).

Jacobinism.

Originally used to describe certain members of the Dominican order from the church of St. Jacques.

In 1789 however, an extremist political group was established in an old Jacobin convent and became known by this term. Their political system was extremely radical but democratic.

Jainism.

A non-Vedic religion found largely in India.

It is an extremely ancient system being older than either HINDUISM (q.v.) or BUDDHISM (q.v.); the latter bearing a close resemblance in many points to Jainism and probably partly derived from it.

The religion is divided into two sects, the Svetambaras and the Digambaras whose philosophies are very similar. The whole religion is said to have been founded by Risabha.

Jainism asserts the inexorable operation of KARMA (q.v.) and postulates a number of principles which are independent and eternal and are respon-

sible for the properties of both animate and inanimate matter. KNOWLEDGE (q.v.) is divided into several kinds including perceptual and absolute, and also telepathic and clairvoyant.

Ethically, liberation and the perfection of man may only be gained by love for all life and its non-injury. The ideal actions are those producing supreme happiness for all creatures.

See JIN, JIVA.

Jansenism.

A Christian philosophy closely allied to CATHOLICISM (q.v.).

It was founded by Cornelius Jansen (d. 1683) and is largely concerned with ETHICS (q.v.) and the metaphysical and theological interpretation of Christian teachings about the human SOUL (q.v.).

The most interesting of its conclusions is that the natural human will is perverse and unable to do any GOOD (q.v.).

Jehovah.

The name of GOD (q.v.) in the Old Testament of the Bible.

The name is used predominantly by JUDAISM (q.v.) and CHRISTIANITY (q.v.). It is derived from the Hebrew yahaveh or yahaweh which comes probably from the verb hawah, to be or to exist.

Jesus.

The name of the Messiah of CHRISTIANITY (q.v.).

The name is probably a Greek form of the Hebrew Joshua or Jehoshua.

Jews.

Any member of the Hebrew speaking peoples or follower of JUDAISM (q.v.).

Jin.

A term used to describe the attempt to conquer the suffering of life in many ancient eastern religions.

It is probably from this term that JAINISM (q.v.) is named.

Jiva.

External, independent and numberless metaphysical principles of the animate world used in JAINISM (q.v.). They are contrasted with Ajiva the corresponding inanimate principles.

Jiva is thought to be similar to the individual SOUL (q.v.) which is mixed with the matter of the body. It is always active to perfect itself and its main property is Cetana (consciousness). It may be released from the body and become free of matter on liberation.

Jovinian Heresy.

A problem of sexual ETHICS (q.v.) arising in Christian THEOLOGY (q.v.). The answer suggested by Jovinian was regarded by the Catholic church as HERESY (q.v.) and refuted by Thomas Aquinas (1228-1274).

Not all carnal intercourse can be regarded as sinful under Christian divinity and Jovinism wished to regard the married state as GOOD (q.v.). This was allowable but he further claimed that it was equal with continence which was regarded as heretical.

Judaism.

Basically the religion based upon the Old Testament of the Bible and the Talmud.

It is monothestic believing in a GOD (q.v.) who created the world and designed it. It was greatly influenced by Hellenic philosophical thought, and contains a belief in the SOUL (q.v.) and its immortality.

Ethically it teaches a codified system of MORALS (q.v.) and a strict set of dietic rules.

Judgement.

An assessment of the relationship of something to something else.

Justice.

A term used with a very wide variety of meanings.

It may be used in political discussions, particularly of DEMOCRACY (q.v.) synonymously with LAW (q.v.) and concepts of EQUALITY (q.v.).

Plato (428-348 B.C.) is famous for his discussion of a definition of justice and he finally concludes that it is a term applying to a city where every citizen does his own job without interfering with anyone else.

Kantianism.

The philosophy of Immanuel Kant (1724-1804) a German Idealist.

He is often regarded as the greatest of modern philosophers and his works have had a very great influence on all later thought.

He claimed that although our knowledge can never transcend experience, some of it is A PRIORI (q.v.).

As examples of this he named mathematics which he thought was elicited by experience but was basically analytic.

The world he thought was made up entirely of sensation which was put into order by our minds and consequently SPACE (q.v.) and TIME (q.v.) are purely subjective. The ultimate causes of sensation are thought to be unknowable and are called 'things-in-themselves.'

Kant then proceeded to show that ANTINOMIES (q.v.) arise from a consideration of things that are not experienced. He also used the concept of CATEGORIES (q.v.).

He attempted to show that the traditional arguments for the existence of GOD (q.v.) were not valid but concluded that a THEOLOGY (q.v.) could be based on moral laws.

Kant also published a work outlining a theory of the origin of the solar system that preceded that of Laplace.

See NEBULAR HYPOTHESIS.

Karma.

A term found in many ancient religious philosophies of the East, e.g. BUDDHISM (q.v.) and JAINISM (q.v.).

In certain ways the term is used almost synonymously with DESTINY (q.v.) or FATE (q.v.), but when linked with a theory of reincarnation, it is regarded as the total sum of an individual's actions in his particular existence and consequently deciding his future form of existence.

In Jainism it is that the SOUL (q.v.) is mixed with

matter through Karma and liberation consists in the removal of Karma. This concept was later adopted and altered by Buddhism.

Katharsis.

A term used in Alexandrian philosophy to describe the purification of the separation of the soul from matter.

Knowledge.

Information.

Knowledge may be gained in a number of ways and the validity of these methods is contested by various philosophies. EMPIRICISM (q.v.) claims that all knowledge is gained basically from PERCEPTION (q.v.), but many other philosophies claim that although this is undoubtedly an important method there are others. INTUITION (q.v.), knowledge gained by EXTRASENSORY PERCEPTION (q.v.), INSTINCT (q.v.) and many other methods are all claimed to be of use.

Knowledge is usually classified into two distinct types, ANALYTIC and SYNTHETIC (q.v.).

See A PRIORI and A POSTERIORI.

Koran.

The holy book of MOHAMMEDANISM (q.v.) written by Mohammed.

Krishna.

A deity of later HINDUISM (q.v.) worshiped as an incarnation of VISHNU (q.v.).

Krishnaism.

The worship of KRISHNA (q.v.).

Labour.

A term used in many philosophies of POLITICS (q.v.) to describe the body of people who contribute to production by their work. In this sense it is often contrasted with CAPITAL (q.v.).

Labour Theory of Value.

A theory used mainly in POLITICS (q.v.).

It states that the VALUE (q.v.) of any manufactured article depends entirely upon the amount of labour expended in its production.

The theory has two main aspects, one ECONOMIC (q.v.) and the other ETHICAL (q.v.). If it is claimed that the value of an article does in fact always depend upon the labour expended in its production then this is a problem of history and observation, but if it is claimed that this ought to be the case then the matter cannot be decided by observation.

The theory is sometimes attributed to Karl Marx, but it seems more likely that it had its origins much earlier.

Laissez-Faire.

A theory of POLITICS (q.v.).

It claims that the Government should either not interfere at all with individual activities, or that it should interfere as little as possible.

Lamarckism.

The theories of J.B.P.A. de M. Lamarck (1744-1829), usually on the process of organic EVOLUTION (q.v.).

Lamarck claimed that acquired characteristics, i.e. slight modifications of structures in an individual

living thing caused by its interaction with its environment, could be inherited and that this was the basis of all evolution.

Modern biology has found no evidence for inheritance of this type.

See DARWINISM.

Language.

A conventional system of expressive signs functioning psychologically in the individual as an instrument of conceptual analysis and synthesis. Socially it functions as a means of intercommunication.

It is claimed by many modern philosophers, e.g. LOGICAL POSITIVISM (q.v.), that many of the traditional problems of philosophy, particularly of METAPHYSICS (q.v.), can be reduced to confusions in the expression of thoughts in language.

Law.

A term used in many different ways.

Scientific laws may be regarded as statements of invariable sequences between phenomena, whilst other definitions including these and natural laws claim that they are merely observed regularities in nature.

Moral laws can be regarded as binding injunctions to act in certain ways, or merely as conventional statements of accepted social behaviour.

Civil laws are customary rules accepted by a community.

See ETHICS, POLITICS, SCIENCE.

Law of Contradiction.

One of the traditional basic laws of FORMAL LOGIC (q.v.).

It can be stated in many different ways, but a popular one is that 'nothing can be and not be' or 'nothing can be both a and not-a.'

Law of Excluded Middle.

One of the traditional basic laws of FORMAL LOGIC (q.v.).

It can be stated in many ways, but a popular one is that 'Everything must either be or not-be' or that 'everything must either be a or not-a.'

Law of Identity.

One of the traditional basic laws of FORMAL LOGIC (q.v.).

It can be stated in many different ways, but a popular one is that 'whatever is, is' or 'whatever is a, is a.'

Law of Parsimony.

Also called the principle of Occam's Razor.

The belief that an explanation should be as simple as possible, i.e. that pluralities should not be posited without necessity.

It is often claimed to have been first stated by William of Occam (or Ockham) (1300-1350), but although he undoubtedly clearly stated the principle, it is probably much older.

See OCCAMISM.

Law of Substance.

A term used to describe the principle used by

Ernst Haeckel (1834-1919) to describe the properties of matter and force which compose the universe. The persistence of these properties determines all life and all non-living phenomena.

See MONISM.

Law of Sufficient Reason.

Sometimes called the principle of sufficient reason. The claim made by Leibnitz (1646-1716) that all true propositions are ANALYTIC (q.v.).

This applies equally to what are usually regarded as EMPIRICAL KNOWLEDGE (q.v.) as to tautologies. Thus he claimed that for every true proposition its every PREDICATE (q.v.), necessary or contingent, past, present, or future, is comprised in the notion of the subject.

Learning.

A psychological term describing the modification of a response following from, and caused by experience of certain things. In the human learning usually involves remembering, i.e. a recall of past experiences, though not invariably.

Several laws of learning have been discovered by psychologists for both humans and animals.

Learning forms one of the basic problems for any philosophy of EDUCATION (q.v.).

Legislature.

The civil laws of a society, or more usually the body that makes them. LIBERALISM (q.v.) for example, claims that the legislature should be kept quite separate from the executive.

Leninism.

The philosophy of Nikolai Lenin (1870-1924) a Russian Communist leader.

His philosophy is a form of DIALECTICAL MATERIALISM (q.v.) and is an extension of MARXISM (q.v.). His most important publication containing most of his work is 'Materialism and Empirico-Criticism.'

Levels of Mind.

The belief that MINDS (q.v.), both human and others, exist or can exist on several levels, i.e. degrees of complexity and co-ordination.

The belief has been incorporated in many different types of philosophical systems, from materialism to idealism. It is based largely on the undeniable observations that the human mind can exist either in consciousness or unconsciousness, and that animal mental abilities are progressively less than human ones.

Liberalism.

A philosophy of POLITICS (q.v.) believing in DEMOCRACY (q.v.) and the abolition of privileges for individuals. It rejects DIVINE RIGHTS (q.v.) though is not necessarily anti-religious for it is often associated with PROTESTANTISM (q.v.). It does not reject the individual rights of property, in fact it strongly supports them.

Perhaps the foremost and one of the first philosophical liberals was John Locke (1632-1704).

Libertinism.

A term used with a number of rather different meanings.

It may merely describe any system of free-thinking on religious matters, though it may mean a belief in a freedom from all moral restraints.

It has also been used to describe Lucretian epicureanism, e.g. Charles de Saint-Evremond (1610-1703).

Liberty.

FREEDOM (q.v.) from control or necessity.

It is a term used widely in many systems of the philosophy of POLITICS (q.v.) though with similar but slightly varying meanings. Hobbes (1588-1679) for example thinks of liberty as an absence of external forces, but thinks that although a man is free to do as he wills he cannot avoid Divine necessity.

Life.

A dynamic state associated with animals and plants. The properties of such things are different from non-living matter, e.g. purposive behaviour, and many philosophies seek to understand and explain this difference in properties. VITALISM (q.v.) claims that they are due to the presence of an ELAN VITAL (q.v.), whereas MECHANISM (q.v.) claims that they will eventually be explainable in terms of the properties of non-living things.

One of the most interesting things about life is its tendency to develop in complexity, i.e. to evolve. See EVOLUTION.

Limitation.

Confining conditions.

One of the CATEGORIES (q.v.) of Immanuel Kant (1724-1804).

Logic.

An objective study of reasoning, deduction, induction, and proofs.

It may also describe any one system of such a study.

The interpretation of logic gives rise to several different systems of opinions. Some persons see logic merely as a set of rules for guiding all thought, either scientific, philosophic, or everyday, but to others the function of logic is to show the place of thinking in gaining knowledge.

See FORMAL LOGIC, SYMBOLIC LOGIC.

Logical Atomism.

A system of analysis of propositions developed largely by Bertrand Russell. It claims that the world is composed of independent facts, any one of which can be either true or false without affecting in any way any other. Objects have no existence apart from their combination in facts. The system is derived from FORMAL LOGIC (q.v.).

The system formed an important stage in the later development of LOGICAL POSITIVISM (q.v.).

Logical Constructionism.

A term used to describe the tendency of some logical positivists to assert that all that exists are sense data and that physical objects are merely constructions of them (c.f. LOGICAL ATOMISM). Such a view is very close to PHENOMENALISM (q.v.) which most logical positivists have severely criticized.

Logical constructionism and LOGICAL STRUCTURALISM (q.v.) are often claimed to be the two

most common errors into which logical positivism can easily fall, and consequently care must be taken to avoid them.

See LOGICAL POSITIVISM.

Logical Positivism.

A school of modern philosophy containing within it several similar systems. Basically it insists that PHILOSOPHY (q.v.) is logical analysis and that the results of this analysis lead to a complete rejection of METAPHYSICS (q.v.), for it claims that all the traditional problems cannot even be stated using properly clarified language. It is usual for logical positivists to affirm the views of David Hume (1711-1776) on CAUSALITY (q.v.) and INDUCTION (q.v.) and to insist that all logical and mathematical truths are tautological.

Logical positivism may be said to have begun in the late 1920's in England as a continuation of traditional EMPIRICISM (q.v.), with the works of G. E. Moore (1873-), Bertrand Russell (1872-), L. Wittgenstein (1889-1951) and R. Carnap (1891-), and a forthright statement of the position of the school was later given by A. J. Ayer (1910-).

The school has been strongly criticized by many people, particularly theologians and Marxists and modern metaphysicians.

Logical Structuralism.

One of the tendencies of modern logical positivism to assert statements that are almost metaphysical. If it is asserted that physical objects are structures of sense data, then this is a similar position to the

phenomenalist, which is unacceptable to the logical positivist.

See LOGICAL CONSTRUCTIONISM, LOGICAL POSITIVISM.

Logical Syntax.

The formal study of language with the view to constructing artificial sign systems without referring to anything but the shapes and arrangement of the signs chosen.

Logical syntax has formed an important part of LOGICAL ANALYSIS (q.v.) and has attempted to construct a CALCULUS (q.v.) which contains a corresponding sentence for every sentence that we consider an ANALYTIC (q.v.) truth. It has also attempted to characterize formally the class of all such sentences.

See LANGUAGE, SEMANTICS.

Logistics.

A word with two distinctly different meanings. When applied to military matters it describes the study and practice of moving and equipping armies or navies.

Logistic is also a term used in LOGIC (q.v.) and may mean merely SYMBOLIC LOGIC (q.v.), but more usually it refers to the attempt to construct a firm and universal foundation for all mathematical reasoning and to show the connection of all its branches, and justify all its supposed fictitious parts.

Logis.

A term used in a mystical sense by Hellenist and Neo-Platonic philosophy. It is the means by which

the ABSOLUTE (q.v.) enters into the sphere of the relations of creation and is conceived of as a creative and guiding power with the ability of manifesting the hidden nature of GOD (q.v.).

Love.

Affectionate devotion, perhaps only occurring with sexual motivation, found in all the higher animals including man.

When used in philosophy and THEOLOGY (q.v.) it is usually as an attribute of GOD (q.v.), though it may describe a desirable, and often intellectual, state to produce a mutual interest amongst all men.

Lutherism.

The philosophical and theological teachings of Martin Luther (1483-1546), particularly on FREE-WILL (q.v.), GRACE (q.v.), and PREDESTINATION (q.v.).

See PROTESTANTISM.

Madhyama.

A term used in BUDDHISM (q.v.) claiming that the system represents a middle way between extremes, both ethically and metaphysically. The most usually quoted examples of this are that Buddhism is a mean between self-indulgence and asceticism.

The belief is very reminiscent of the doctrine of the mean in the philosophy of Aristotle (384-322 B.C.).

Magic.

The system practiced in most primitive countries that claims to be able to influence future events and

people by occult methods and witchcraft. This is usually done by invoking some spirits, devil or angel.

Magic plays an important part in many early RELIGIONS (q.v.) and it has probably considerably influenced the development of many early philosophical systems.

Mahayana.

One of the two main schools of BUDDHISM (q.v.), which is itself divided into two main traditions, Yogacaras and Madhyamikas, the first maintaining that knowledge points to no object beyond itself and claiming that any object or person is only a series of ideas, and the second denying both external objects and the Self.

Ethically Mahayana is united in claiming that man attains his own perfection in a social manner.

Majority.

The greatest number or part of two groups.

In a DEMOCRACY (q.v.) the election of the governing body is frequently by a majority system.

Malism.

The belief that the universe is bad and evil.

Marcionism.

The philosophy of Marcion (100-160 A.D.).

It is a Christian system but is strongly anti-Semitic, critical of the traditional Judaistic basis and traditions of CHRISTIANITY (q.v.). It claims that to avoid these old errors, a new gospel should be chosen from certain books of the New Testament (certain Pauline letters and an abbreviated gospel of Luke).

Marxism.

The philosophy of Karl Marx (1818-1883), a German socialist who worked in England, and of his followers.

The system is of DIALECTICAL MATERIALISM (q.v.) derived largely from HEGELIANISM (q.v.), but rejecting its idealist basis and replacing it with a materialist one.

The system has ramifications into all the usual aspects of philosophy, but is most well known for its philosophy of history and of POLITICS (q.v.).

Later Marxists included Friedrich Engels (1820-1895) and Nikolai Lenin (1870-1924).

See LENINISM, MATERIALISM.

Master Class.

A division of society holding all the power over other classes.

In many philosophies of POLITICS (q.v.) the division of society into classes is postulated and many claim that one of these classes is dominant over all others. Thus MARXISM (q.v.) claims that modern society consists of such classes, e.g. the workers and the capitalists, the latter being the master class. Eventually however, Marxism claims that classes will completely disappear.

Certain philosophies have arisen claiming that certain societies possess a natural RIGHT (q.v.) to be the masters over others, e.g. Nazism.

Materialism.

The belief that nothing exists but MATTER (q.v.), and its movements, modifications and combinations. It is consequently believed that CON-

SCIOUSNESS (q.v.) and all mental phenomena are wholly some aspect of matter.

Perhaps the earliest materialists were the Greek proponents of ATOMISM (q.v.) who held that the universe was entirely made up of atoms moving in a void, and that all phenomena in the universe could be explained in terms of the movements of these atoms.

It is usually held that SCIENCE (q.v.) implies an acceptance of materialism in practice even if individual scientists do not accept it apart from their work. Materialism has been one of the traditional problems of philosophy since the very earliest times. The opposite viewpoint is IDEALISM (q.v.).

See SCIENTIFIC METHOD, EPIPHENOMENALISM, PHENOMENALISM.

Mathematical Logic.

A term frequently used synonymously with SYMBOLIC LOGIC (q.v.).

It may be said to be any system of LOGIC (q.v.) in which there is an attempt to introduce mathematical representation of propositions in the place of verbal ones.

See MATHEMATICS.

Mathematics.

Strictly the objective study of numbers and quantities. It uses arbitrary symbols accepted by historical traditions for most of its studies.

Mathematics can be usually regarded as a combination of several subjects, such as algebra, which is the investigation of numbers, known and unknown,

by replacing traditional symbols with general ones representing quantities; arithmetic, the study of pure numbers and computations; geometry and trigonometry, the study of the properties of space and magnitudes.

Mathematics has played a very considerable role in the development of philosophy, particularly LOGIC (q.v.). Many philosophers have also been great mathematicians, e.g. Leibnitz (1646-1716) who aside from his philosophical work was an independent discoverer with Newton, of the INFINITESIMAL CALCULUS (q.v.).

Matriarchy.

A system of social organization in which the female is dominant, in that the mother is regarded as head and leader of the family and descent is traced through the female line contrary to the usual practice of tracing through the male.

In ANTHROPOLOGY (q.v.) many persons have claimed that society developed first as a matriarchy and only much later as a patriarchy. The theory was developed largely by L. H. Morgan (1818-1881) and has played a part in several philosophies of culture.

Matter.

The non-mental or non-spiritual substance out of which all things are made in MATERIALISM (q.v.).

Modern physics claims that matter does exist and that it is made of atoms. The exact nature of these atoms however, is in considerable dispute. Bertrand Russell for example has defined matter merely as that which satisfies the equations of physics, though

most modern physicists would probably disagree with this definition.

Mean, Doctrine of.

An alternative name for Aristotle's GOLDEN MEAN (q.v.).

Meaning.

A word used with a variety of different implications.

When used in the sense of 'meaningful' and applied to a statement it is used by logical positivists to distinguish between sentences which have some empirical criteria, i.e. can be verified, as against sentences which cannot.

Certain philosophers have claimed, e.g. Dewey (1859-1952) that the meaning of a sentence is identical with the meaning of an event, if the sentence provokes the same behaviour that the event would promote if experienced.

In general it may be said that the majority of philosophers intend the term 'meaning' to denote an intention, significance, and purpose.

See LOGICAL POSITIVISM, VERIFICATION.

Means.

A problem of POLITICS (q.v.).

To pursue a political aim by means that are inadequate to achieve it is pointless, consequently the means must be at least theoretically capable of achieving the aim. Sometimes however, it is claimed that the only means of achieving a just or RIGHT (q.v.) aim is by using unjust or WRONG (q.v.) methods. Certain persons have claimed, e.g. Niccolo

Machiavelli, that the end justifies the means, whilst others have denied this.

Mechanics.

The objective study of the behaviour of MATTER (q.v.) under the actions of FORCES (q.v.). It is a branch of physics.

Mechanism.

A term used with a variety of different meanings.

When applied to BIOLOGY (q.v.) it claims that the properties of all living things, including CONSCIOUSNESS (q.v.) can be explained in purely mechanical terms, i.e. in terms of physical science—physics and chemistry. In this context it should be contrasted with VITALISM (q.v.).

When used specifically of mental phenomena it is a theory that ends or purposes are unreal and of no efficacy in psychological processes, as they are on a simple mechanical basis.

In PSYCHO-ANALYSIS (q.v.) it describes a semi-automatic reaction pattern issuing from a repressed emotional complex. The aim of this pattern is determined unconsciously.

See TELEOLOGY.

Medium.

A term used in SPIRITUALISM (q.v.) to describe an individual claiming the ability to pass into a trance state and be controlled by a disembodied spirit. Whilst in this state, mediums claim the ability to receive messages from other departed spirits, and also to be able to perform many feats similar to those of EXTRA-SENSORY PERCEPTION (q.v.).

Memory.

That human ability or characteristic, probably shared in varying degrees by all other animals and some plants, by which future experiences are modified by those of the past. Memory is the characteristic that is basic to LEARNING (q.v.) and is frequently used to imply recall and recognition of past mental experiences.

Memory is usually assumed to be some property or associated factor of the brain, but this has been denied by several philosophers e.g. Henri Bergson (1859-1941).

Mendelism.

The theories of G. J. Mendel (1822-1884) on GENETICS (q.v.).

Mendel did the first recorded experiments on inheritance and discovered a number of laws basic to all heredity. His theories formed the basis of all later studies in this field, and although slightly modified his views are largely upheld today.

His discoveries have also largely supported DARWINISM (q.v.) against other theories of EVOLUTION (q.v.).

Mental Chemistry.

A term first used by John Stuart Mill (1773-1836) who claimed that two mental experiences may become associated and joined in a manner such that it becomes impossible to recognize the individual components in the union.

Mill claimed that this association was analogous to a chemical reaction between two elements to form a compound.

Mental Imagery.

A term used in several philosophies and psychologies to describe the type of image which predominates in either an individual's thoughts and which he prefers, or of a society's.

Mentalism.

A term with slightly varying uses. It is largely used by philosophers in a discussion of IDEALISM (q.v.).

It may describe the distinction to be made between knowledge derived by the mind from an external world and feelings arising in the mind by simple activity of thought which is also held to be valid due to its psychological compulsiveness of belief.

Alternatively it may express the views that both mind and nature are independent realities and that these are by their very nature related and complementary.

Mental Science.

A term used in many older works of philosophy but now largely in disuse. It refers to both PHILOSOPHY (q.v.) and PSYCHOLOGY (q.v.) and treats them as a single field of thought.

Mescal.

A preparation obtained by fermentation of the juice of the American aloe which contains a number of narcotics.

Experiments with the preparation have shown it to be a powerful intoxicant but also with the ability to produce visual hallucinations which have been

claimed by several persons to closely resemble the experiences of the MYSTIC (q.v.).

Chemical analysis of the preparation has shown that it contains substances similar to substances known to occur in human nervous tissue such as the brain. This discovery has led some persons to speculate whether mystical experiences may be caused by the release of substances similar to mescal in the brain in certain states.

Messiah.

The prophesied deliverer of the JEWS (q.v.).

JUDAISM (q.v.) considers that the Messiah is yet to come, but CHRISTIANITY (q.v.) claims that JESUS (q.v.) was the Messiah.

Metallanguage.

A term used in LOGICAL SYNTAX (q.v.) and SEMANTICS (q.v.) to describe the language used, e.g. ordinary English, in speaking about an artificial language or CALCULUS (q.v.).

Metaphysics.

The study or speculative branch of PHILOSOPHY (q.v.) that considers theories of the nature of the universe as a whole and principles that must be considered true for everything that exists.

The term was originated by Aristotle (384-322 B.C.) and has grown to include many of the traditional problems of philosophy such as BODY AND MIND (q.v.), FREE-WILL (q.v.), nature of MATTER (q.v.), GOD (q.v.) and the SOUL (q.v.). The term has sometimes been used with an even wider

meaning to include EPISTEMOLOGY (q.v.) and even PSYCHOLOGY (q.v.).

The status of metaphysics has led to perhaps the most violent dispute that philosophy has yet known. The great majority of philosophers prior to this century have regarded metaphysics as the most fundamental and important branch of human thought, but in this century certain philosophers, notably LOGICAL POSITIVISTS (q.v.) have been destructively critical. They claim that most or all the statements usually considered to be metaphysical are quite devoid of meaning, and consequently have maintained that metaphysics is a sterile and fruitless form of thought.

Metapsychics.

An alternative name for PSYCHICAL RESEARCH (q.v.) or parapsychology, including all allegedly spiritualistic phenomena.

See SPIRITUALISM.

Metempirical.

A term sometimes used to describe problems which it is claimed are not open to empirical investigation, e.g. some of the problems of THEOLOGY (q.v.) such as the SOUL (q.v.) or the nature of GOD (q.v.).

Metempsychosis.

The theory claiming that the SOUL (q.v.) of all animals is IMMORTAL (q.v.) and that on physical death it migrates to the body of another animal or is born again in the form of another animal. This animal may or may not be of the same species as in the previous existence.

The belief plays a part in many old religious sys-

tems, particularly Eastern ones, such as some forms of BUDDHISM (q.v.) and HINDUISM (q.v.). In such a system it is usually linked with a complex ETHICS (q.v.) which determine the state of the soul in its next incarnation.

Methetic.

A term used in SPIRITUALISM (q.v.) and PSYCHICAL RESEARCH (q.v.) to describe the alleged communication between different levels of consciousness either in an individual mind, or between a living individual and a departed spirit. The communication usually occurs by means of automatic writing, i.e. writing completely out of the conscious control of the writer and often held to contain information about matters unknown to the writer.

See EXTRA-SENSORY PERCEPTION.

Methodism.

The system of Christian philosophy and THEOLOGY (q.v.) originating from the teachings of Charles and John Wesley and George Whitefield.

It rejects many of the ceremonial rites of the earlier churches but retains much of their essential beliefs.

Methodology.

That branch of LOGIC (q.v.) that is particularly concerned with the methods employed by SCIENCE (q.v.) to gain knowledge.

Middle Class.

A term used frequently in works on POLITICS (q.v.) and ECONOMICS (q.v.) to describe that sec-

tion of society that is neither very wealthy, nor is it very poor. The term is impossible to define exactly due to its very wide usage in numerous different ways.

Mill's Canons.

The laws or principles of INDUCTION (q.v.) first formulated by John Stuart Mill (1808-1873).

The Canons assume universal CAUSALITY (q.v.) and describe methods of determining the causes and effects of phenomena under consideration. The methods are Agreement, Difference, Agreement and difference, Residues, and Concomitant Variation.

The SCIENTIFIC METHOD (q.v.) rests very largely on these Canons.

Mind.

The entity underlying all mental processes, conscious or unconscious.

The status and relationships of mind are differently considered by different philosophies. IDEALISM (q.v.) claims that minds, or spirits, are all that exist in the universe, whilst MATERIALISM (q.v.) regards mind merely as an aspect of MATTER (q.v.).

One of the traditional problems of philosophy is that of BODY AND MIND (q.v.).

The relationship of mind to SOUL (q.v.) and SPIRIT (q.v.) is a complex one and is differently conceived of by different philosophies and theologies. Basically the difference is usually thought to be one of IMMORTALITY (q.v.).

Mind-Body Problem.

See BODY AND MIND.

Mind Dust Theory.

A theory attempting to explain the existence of mind. The theory claims that mind is of a totally different nature to ordinary MATTER (q.v.) and consequently can never be explained in terms of it. But it equally denies that mind is immaterial; mind is thought to be composed of a certain special kind of matter which occurs throughout the universe as a diffuse dust in the form of tiny particles.

Mind Stuff Theory.

A theory very similar to the MIND DUST THEORY (q.v.) but claiming that ordinary MATTER (q.v.) is identical with the mind dust. It is difficult to see the difference between this theory and ordinary MATERIALISM (q.v.).

Miracles.

Remarkable events claimed to be caused by either a supernatural agency or GOD (q.v.). The occurrence of these events is often held to prove the existence of God. This has been questioned by a number of philosophers, notably David Hume (1711-1776) and John Stuart Mill (1808-1873).

The usual objections are firstly that it is impossible to ever accumulate sufficient evidence to prove that a miracle has occurred and that it is impossible to prove that any event no matter how remarkable is a controvention of natural laws. Against this view many religions claim that miracles only occur in combination with prayer, etc., and this combination proves that they are divine intervention.

Modality.

One of the four classes into which Immanuel Kant

divided his CATEGORIES (q.v.). The categories of modality are possibility, existence, and necessity.

See KANTIANISM.

Modal Proposition.

A term used in LOGIC (q.v.) to describe any PROPOSITION (q.v.) in which the predicate is affirmed of the subject under some qualification.

Modes.

A term used with several different meanings.

It may merely refer to the character of a MODAL PROPOSITION (q.v.) but it more specifically implies the manner of appearance of something, i.e. of the different ways in which SENSE DATA (q.v.) present themselves.

In mathematics a mode is the most frequently occurring term in a series.

Mohammedanism.

The religion and philosophy founded, or greatly altered, by Mohammed (570-632 A.D.).

It is monotheistic and similar to CHRISTIANITY (q.v.) in several ways, one being the acceptance of the ancient religious works of JUDAISM (q.v.). The religion accepts JESUS (q.v.) as a prophet but not as the MESSIAH (q.v.).

The religion is often called by different names which equally apply to its followers, e.g. Islam or moslem.

It has had its greatest influence in the countries of the middle east, i.e. amongst the Arabs. It includes an annual pilgrimage to Mecca and a complex system of ritual.

Moism.

The philosophy and teachings of Mo Tzû (480-390 B.C.).

He was strongly affected by CONFUCIANISM (q.v.) in his youth, but later turned against it for its emphasis on expensive rituals which he claimed impoverished the people.

He also denounced the emphasis on the family, claiming that men should love each other without any difference of degrees. He also attempted to show that this was in the mutual interest of all men.

Politically and economically he tolerated nothing that was not useful to society, asserting that all must marry to increase the population and that music was a waste of time.

The school he founded seems to have held considerable influence for several centuries, but declined about the first century B.C.

Molinism.

The system of theology of Luis Molina (c. 1600).

A Catholic philosophy of CHRISTIANITY (q.v.) believing that the efficacy of grace depends upon the will that freely accepts it.

The term is also sometimes applied to the theology of Miguel de Molinos (c. 1696) who taught a form of religion MYSTICISM (q.v.) involving contemplation and abandonment of the will.

See THEOLOGY, CATHOLICISM.

Monadology or Monadism.

That system of philosophy claiming that the universe is made up entirely of MONADS (q.v.) and attempting to establish their properties.

Monads.

A term used in certain systems of metaphysics, particularly by Leibniz (1646-1716), though it probably has a much earlier origin, perhaps with Pythagoras (c. 540 B.C.).

A monad was thought to be a SOUL (q.v.) and the universe was entirely composed of monads. Each when viewed abstractly, had some of the properties of a physical point and there are an infinite number of monads. Further each monad is self-active and completely independent of all others.

To explain PERCEPTION (q.v.) Leibniz claimed that each monad mirrors the universe, but not because the universe affects it but because this is the way GOD (q.v.) created them. Consequently there is a pre-established harmony between the changes of one monad and those of another which appears as an interaction. No two monads can be exactly identical.

Monism.

Any philosophy asserting that the universe is made up entirely of only one sort of thing.

MATERIALISM (q.v.), IDEALISM (q.v.), MONADOLOGY (q.v.) are all examples of monist philosophies though in each case it is a different sort of thing that it claimed to entirely compose the universe.

Monism should be contrasted with DUALISM (q.v.) and PLURALISM (q.v.).

Monopoly.

A term used usually in POLITICS (q.v.) to describe the possession by a certain group or individual of the control of one commodity.

Monotheism.

Any system of philosophy or THEOLOGY (q.v.) claiming that there is but one GOD (q.v.).

Most modern religions are monotheist, though most ancient ones seem to have been polytheist.

See POLYTHEISM.

Montessori System.

A method of EDUCATION (q.v.) for very young children developed by Maria Montessori early this century.

It claims that direction of natural activities is far more successful and beneficial than strict controls.

Moral Faculty.

The ability to choose between RIGHT (q.v.) and WRONG (q.v.) actions.

A term found largely in popular discussions of ETHICS (q.v.).

Moral Judgment.

A JUDGMENT (q.v.) as to whether an action or thought is RIGHT (q.v.) or WRONG (q.v.).

Morals.

A term used either to describe the system of behaviour that an individual or a society regards as RIGHT (q.v.), or to describe the study of the nature of such systems and the distinctions between right and WRONG (q.v.) activities.

See ETHICS.

Moral Science or Moral Philosophy.

Terms used synonymously with ETHICS (q.v.).

Moral Sense.

A term used usually in the same sense as MORAL FACULTY (q.v.).

It has had more popularity however than the other term, and has been included in many systems of ETHICS (q.v.) as an essential part of the philosophy, e.g. Lord Shaftesbury (1671-1713) and Francis Hutcheson (1694-1746).

Morality.

A term used either synonymously with ETHICS (q.v.) or to describe any particular system.

Moralism.

Many theologies claim to have discovered a natural system of ETHICS (q.v.), i.e. a system that is NECESSARY (q.v.). The study of such a system may be called moralism.

Motion.

The movement or change of place of anything.

Motion has raised many problems in systems of philosophy. ATOMISM (q.v.) claimed that its atoms were in constant motion but dispute arose as to what caused this motion. It was usually agreed that an atom moved because it was hit by a further atom in motion and certain philosophers claimed that if this was the case it is necessary to postulate a first mover, i.e. GOD (q.v.).

The PARADOXES OF ZENO (q.v.) attempted to prove that motion was impossible.

Muhammadanism.

See MOHAMMEDANISM.

Mutations.

A term used primarily in GENETICS (q.v.) to describe the appearance of a variation which appears suddenly in one generation, but which has the ability to be transmitted to all following ones.

EVOLUTION (q.v.) is thought largely to be caused by the appearance of such mutants, which can be of two kinds. Firstly small variations which do not much affect the creature, and secondly larger ones with a considerable effect that are often fatal.

Mutualism.

The belief that mutual dependence, either of individuals or of societies, is the prime necessity of well-being.

Mysticism.

Any system of philosophy believing that certain kinds of KNOWLEDGE (q.v.) can be gained without rational thought, e.g. by INTUITION (q.v.).

It usually holds that prolonged contemplation can sometimes give rise to experiences of which no rational account can be given, but which are of great value, e.g. knowledge of GOD (q.v.).

Any person practicing such systems or holding such beliefs is known as a mystic.

Mythology.

Any body of traditional narratives, usually quite lacking in any historical or scientific basis, describing the performance of deeds by heroes or gods.

Mythology is sometimes also regarded as the objective study of such myths.

Naive Realism.

The belief that our knowledge of external things and other minds is not indirect. It is a term usually introduced by philosophers for a view that they wish to refute.

Nationalism.

The system of POLITICS (q.v.) believing that the interests of individual nations are paramount to international matters.

It may also be used to describe the belief by the individuals of a certain nation that in all dealings with political matters, the interests of their country should be regarded as the most important.

Nativism.

A system of PSYCHOLOGY (q.v.) that emphasizes the importance of inborn factors of experience, particularly of PERCEPTION (q.v.), rather than acquired ones.

It may also be used to describe the belief that man is born with certain innate ideas, a view that Locke (1632-1704) attempted to refute.

Natural Law.

A system of ETHICS (q.v.) based upon the claim that man has certain innate moral codes, i.e. MORAL SENSE (q.v.). These are claimed usually to form a system of behaviour that is entirely due to INSTINCT (q.v.) and WRONG (q.v.) acts come only from a denial or refusal to obey these directions.

Natural Religion.

Any system of RELIGION (q.v.) or THEOLOGY

(q.v.) that has no basis in REVELATION (q.v.), and is consequently usually considered to be derived purely from natural rational thought.

Natural Rights.

The belief that man is born with certain RIGHTS (q.v.) which are necessarily his and which should be respected in all political and ethical problems.

The usual rights ascribed to an individual are those of life, liberty, property, etc. It is these rights it is usually claimed that must define the moral functions of societies and not the societies that must define these rights.

Many modern political philosophers have denied the existence of natural rights, claiming that they are merely traditional desires and can in no way be shown to be necessary.

Natural Selection.

The mechanism of EVOLUTION (q.v.) in DARWINISM (q.v.).

It claims that certain living things are born with small differences from their parents and that these differences are inheritable. They increase the probable life span of the creature by giving it a slight advantage over others of its species that do not have this difference. Consequently the difference allows the creature a greater chance of leaving offspring and perpetuating the difference than the others. Should a difference be unfavourable to survival the creature has less chance of leaving offspring and so differences will not be perpetuated. In this way it is claimed, living things alter considerably over long periods of time.

See MUTATION.

Naturalism.

The system of philosophy claiming that all that exists is NATURE (q.v.) and that it is not to be explained in terms of anything other than itself. It stands in strong opposition to SUPERNATURALISM (q.v.).

Everything is to be explained in terms of discoverable laws of nature about purely natural forces. In such a context naturalism may deny the existence of SPIRIT (q.v.) and may become very similar to MATERIALISM (q.v.).

The claims and beliefs of naturalists rest almost entirely upon how they attempt to interpret Nature, and many apparently contradictory systems have been included under the one term, i.e. IDEALISM (q.v.) and materialism.

Naturalistic Fallacy.

A problem of ETHICS (q.v.) originated largely by G. E. Moore (1873-), concerning the meaning of the word 'good.'

By a number of arguments that are largely linguistic, Moore claims that the word cannot be identified with anything else, i.e. with any natural value, without some loss of connotation. Consequently any attempt to make such an identification is fallacious.

'Good' is therefore considered to be a term similar to 'yellow' which can only be identified with an irreducible, and consequently indefinable quality.

The fallacy has played a very important part in all later ethical philosophy, though Moore later questioned his original position.

Nature.

A term used with a very wide variety of different meanings.

It may refer to the essential qualities of a thing or to the innate character of a person or animal.

But it may also refer to a personified power responsible for all events in the universe.

In a more general sense it may merely mean everything that exists.

See NATURALISM.

Nebular Hypothesis.

A theory attempting to explain and describe the origins of the earth and planets, and in later times of the Sun and stars also.

It was first advanced in a purely descriptive form by Emanuel Swedenborg (1688-1772) and later by Immanuel Kant (1724-1804), but in a precise mathematical form by Laplace (1749-1827) it won acceptance for many years. Later however it was discovered that it was difficult to account for many of the observed features of the planets by it and it was abandoned. Recently it was revived and with modifications is becoming accepted as a likely theory of the origins of all stars and planets.

Basically it claims that solid bodies can evolve from a condensing nebula of gases and dust by purely mechanical principles.

Necessary.

That which must be and is indispensable.

A necessary event is one which must occur, e.g. CAUSALITY (q.v.) asserts that the connection between causes and effects is a necessary one.

The term is used to describe events that inevitably result from natural processes.

Necessitarianism.

A term sometimes used to describe the belief that all events, including human actions, are exactly determined by previous events which are their causes.

Necessitarianism consequently denies FREE-WILL (q.v.).

See DETERMINISM, CAUSALITY.

Necessity.

The belief that certain things are NECESSARY (q.v.) and that their alternatives are inconceivable.

The term may also be used synonymously with FATE (q.v.) or DESTINY (q.v.).

Necromancy.

An alleged means of predicting future events by communicating with the dead and sometimes used to describe the abilities claimed by the mediums of SPIRITUALISM (q.v.).

Necromancy has very ancient origins and has provided an interesting study of the development of philosophical beliefs.

Negation.

A term used in LOGIC (q.v.) to deny a proposition or to affirm its difference or exclusion.

Negation is also one of the twelve CATEGORIES (q.v.) of Immanuel Kant (1724-1804).

Negationism.

The denial of accepted beliefs, particularly in

philosophy and theology, without proposing any alternatives or substitutes.

Negative Evil.

One of the traditional solutions to the PROBLEM OF EVIL (q.v.).

It claims that EVIL (q.v.) is not a positive thing, it is merely the absence of the perfection that might have been. Consequently GOD (q.v.) who created the universe is not responsible for things that do not exist.

The argument has been strongly criticized because many evils, e.g. pain, are impossible to think of as negative things, and also a creator is surely responsible for the whole of his creation, both its contents and absence of contents.

The argument was most popular with NEO-PLATONISM (q.v.).

Negativism.

An alternative name for NEGATIONISM (q.v.).

It is also a term used in PSYCHOLOGY (q.v.) to describe the resistance of certain people to suggestions.

Neo-.

A prefix, meaning new, that is often attached to the name of an older philosophy when it has been recently revived with modifications.

Neo-Confucianism.

The development of CONFUCIANISM (q.v.) occurring in the Sung dynasty (960-1126) and later by such philosophers as Chu Hsi (1130-1200) due to

the influence of BUDDHISM (q.v.) and TAOISM (q.v.).

The system retained all the moral and political philosophy but developed a new metaphysics.

Neo-Darwinism.

The development of DARWINISM (q.v.) that occurred during the twentieth century in response to new discoveries in biology that were not completely compatible with the previous theory.

The modern views of the mechanism of EVOLUTION (q.v.) are often described by this term.

Neo-Hegellianism.

The development of HEGELIANISM (q.v.), particularly by such absolutists as F. H. Bradley (1846-1924) and J. Royce (1855-1916). The basis of this absolutist philosophy was the assumption of the same logical principles as adopted by Hegel in the construction of his own.

However it rejects the formal method of the DIALECTIC (q.v.) considered by Hegel to be so important. There is also a rejection of much of his terminology.

Neo-Kantianism.

A school of German philosophy developing largely during the early part of the twentieth century. It was largely a revolt from the position of such classical German idealists as Hegel who turned to many of the doctrines of KANTIANISM (q.v.), though altering and adapting them.

They often declared themselves to be non-metaphysical and accepted Kant's views on the limitations

of human knowledge. Most of the traditional problems of philosophy were avoided by the school and it concentrated largely upon EPISTEMOLOGY (q.v.) and the natural sciences.

The school included Hermann Cohen (1842-1918), Hans Vaihinger (1852-1933) and Wilhelm Windelband (1848-1915).

Neo-Lamarckism.

A theory of EVOLUTION (q.v.) based upon the largely rejected LAMARCKISM (q.v.) which was revived but failed to win acceptance due to the lack of any experimental evidence.

Neologism.

Any system of THEOLOGY (q.v.) or philosophy that tends to coin and use many new words.

It is also used to describe any system proposing the acceptance of novel and rationalistic religious opinions.

Neo-Platonism.

A system of philosophy that developed from PLATONISM (q.v.) and reached its zenith during the third century. It had been influenced considerably by Eastern MYSTICISM (q.v.) and CHRISTIANITY (q.v.).

Basically it is an attempt to reduce the apparent differences of the world into a connected Unity. The Good is the sovereign principle and is the cause and source of all else without being limited by definition. Necessarily and eternally from the Good emanates Mind and from this the Soul of the world, an eternal principle of all human SOULS (q.v.).

Neo-Pythagoreanism.

A revival of PYTHAGOREANISM (q.v.) that occurred about 100 B.C.

Neo-Realism.

A system closely resembling REALISM (q.v.) that included many philosophers of great ability, e.g. S. Alexander (1858-1938), and considerably influenced much of the philosophy of the mid-twentieth century.

Neo-Scholasticism.

A revival of SCHOLASTICISM (q.v.) that owed much to Cardinal Mercier (1831-1926) and may be regarded as NEO-THOMISM.

Neo-Thomism.

The enlargement of THOMISM (q.v.) that has occurred largely during the twentieth century, particularly through Etienne Gilson (1884-) and Jacques Maraitin (1882-).

Nescience, Principle of.

An alternative term for Maya in HINDUISM (q.v.). It is a concept regarding certain objects as practically real, but ultimately unreal, i.e. both real and unreal.

Nestorianism.

The philosophy and THEOLOGY (q.v.) of Nestorius (c. 430 A.D.), the patriarch of Constantinople.

He claimed that JESUS (q.v.) had distinct and different divine and human persons.

Several of his followers were of considerable influ-

ence in the history of philosophy of those times, e.g. Hunayn ibn-Ishaq (809-873 A.D.) was a chief translator of many of the works of Plato and Aristotle.

Neurology.

A branch of BIOLOGY (q.v.).

It is the objective study of nervous tissues, such as the brain and spine. It also includes the study of diseased tissues and their effect on neural processes.

Many of the results of neurology are of great importance to philosophy, e.g. the problem of BODY AND MIND (q.v.).

Neutral Entities.

A term used in several philosophies to describe entities that are neither mental nor physical. The most usually described of such entities are sensations, e.g. Bertrand Russell (1872-).

It is claimed that neutral entities are common to both the mental and the physical worlds and may exist even when not the constituents of a mind.

Neutralism.

A term used in POLITICS (q.v.) to describe the condition of any country that refuses to side with either party in an international dispute.

The term is also applied to theories claiming that the mental and physical can be explained in terms of some further thing of which they are but two aspects, e.g. the philosophy of Spinoza (1632-1677). In more general terms it may describe any theory attempting to explain any two phenomena in terms of a neutral third thing.

Newtonian Theory.

The theory of universal gravitation of Isaac Newton (1642-1727) which claims that all particles in the universe attract each other with a FORCE (q.v.) inversely proportional to the square of their distance apart, and directly proportional to the products of their masses.

The theory was of great importance when proposed for it explained in one sweep the behaviour of all objects, both terrestrial and astronomical. Later it was discovered only to be an approximation holding good for bodies moving at slow speeds, but inapplicable to bodies moving near to the speed of light. It has become largely replaced by RELATIVITY (q.v.).

Nihil Est in Intellectu Quod Non Prius Fuerat in Sensu (Lat.)

Literally 'nothing is in the intellect that has not previously been in the senses.'

The belief basic to SENSATIONALISM (q.v.).

Nihil Ex Nihilo Fit (Lat.)

Literally 'nothing comes out of nothing.'

An assertion of universal CAUSALITY (q.v.) frequently made in scholastic works.

Nihilism.

A term used usually to describe any philosophy involving a complete rejection of all currently accepted beliefs, usually of THEOLOGY (q.v.).

It may also be a philosophy asserting that nothing exists.

In POLITICS (q.v.) it may mean a complete

rejection of current political values, and is often applied to the nineteenth century Russian Bolshevik party.

Nirvana.

A mystical state postulated by many ancient eastern religions, e.g. BUDDHISM (q.v.). It involves complete annihilation of the individual and his absorption into a supreme spirit by the extinction of KARMA (q.v.).

Several philosophies identify the state with HEAVEN (q.v.) but others claim that a further spiritual attainment then begins, the struggle for paranirvana.

Noesis.

A term used in several philosophies to describe the essential character and nature of COGNITION (q.v.). More generally it may merely mean the activity involved in this cognition.

In PSYCHOLOGY (q.v.) the term describes mental processes involved in judgment.

Nolism.

A term used largely in PSYCHOLOGY (q.v.) to describe the state of mind of an individual refusing to do some act.

Nominalism.

A widely used term synonymously with CONCEPTUALISM (q.v.). It may describe either a philosophical or psychological theory believing that the only thing general to a universal concept (see UNIVERSALS) is the name.

Non-Contradiction.

See LAW OF CONTRADICTION.

Normative Science.

SCIENCE (q.v.) may be divided into two distinctly different studies in the opinion of some philosophers. Part of science is concerned only with the observation and recording of facts, this can be regarded as a form of EMPIRICISM (q.v.). The other part is concerned only with the establishment of standards of correct thinking or behaviour. These standards may be regarded as norms.

On this view LOGIC (q.v.) and ETHICS (q.v.) are normative sciences.

Not-Being.

That which does not exist or has no BEING (q.v.).

The term originated with the early Greek philosophers but has been very widely used by many later philosophers, though with different meanings. Don Scotus for example considered that physical objects had not-being, as also did sin.

Nothingness.

A term used in EXISTENTIALISM (q.v.) by Heidegger (1889-) who claims that CRISIS (q.v.) is an encounter with Nothingness, the prerequisite for the grasp of BEING (q.v.).

Noumenal.

The term used to describe those CATEGORIES (q.v.) of Immanuel Kant (1724-1804) that apply

only to the ontological realm, e.g. Purpose, Metaphysical causality, and identity.

See ONTOLOGY, KANTIANISM.

Nous.

A term used in many early philosophies, e.g. Empedocles (c. 440 B.C.) synonymously with MIND (q.v.).

Numbers.

A term defined in many different ways by philosophers. Pythagoras for example claimed that 'all things are numbers,' though it is questionable if he intended the statement literally.

Modern definitions are based largely upon the work of Frege (18 -). Here number is defined as a plurality of pluralities of pluralities, i.e. number is the plurality of all possible numbers, which are themselves the pluralities of each individual possible number, which are themselves the pluralities of any particular, individual collection of that number of things.

Numinous.

A term applied to the feeling claimed by many religious mystics, describing the awe of communion with GOD (q.v.).

See MYSTICISM.

Objective Idealism.

A form of IDEALISM (q.v.) with rather varying interpretations.

It is in many ways a form of INTUITIONALISM

(q.v.). Ethically it claims that any action can only have moral sense if it is an integral part of an organic whole, i.e. the structural order of relations in the universe. All other subjective ethical theories are claimed to be meaningless.

In some of its forms objective idealism is close to NATURALISM (q.v.).

See ETHICS.

Objective Relativism.

A form of REALISM (q.v.) of which a prominent proponent was Bertrand Russell (1872-), but who has largely abandoned the position.

It claims essentially that the multiple yet relative perspectives in which an object of knowledge is apprehended, has an objective status.

See LOGICAL ATOMISM, LOGICAL CONSTRUCTIONALISM.

Obscurantism.

A term used at several different periods in the history of philosophy to describe the opposition and impeding of the progress of knowledge.

Observation.

Usually used to describe a careful examination of objects with the intention of gaining an improved knowledge of something.

Self-observation is sometimes used synonymously with INTROSPECTION (q.v.).

Occamism or Ockhamism.

The philosophy of William of Occam (1300-1350), an English scholastic philosopher.

Probably his most important contributions are in his insistence that LOGIC (q.v.) is not dependent upon METAPHYSICS (q.v.). He is also often considered the founder of NOMINALISM (q.v.).

He also wrote works on POLITICS (q.v.) and THEOLOGY (q.v.) written in the style of philosophic dissertations with arguments for and against certain questions.

Occam's Razor or Ockham's Razor.

A principle used very widely in LOGIC (q.v.) and SCIENCE (q.v.) and other fields of knowledge often attributed to William of Occam (1300-1350) but probably of an earlier origin.

It states that entities are not to be multiplied without necessity, or that if something can be interpreted just as well without assuming a further hypothetical entity, then there is no ground for assuming it.

It has the alternative names of Principle of Parsimony, or Principle of Economy.

Occasionalism.

A metaphysical attempt to solve the problem of BODY AND MIND (q.v.).

It claims that the apparent causal connection between body events and mental events can be explained by assuming that GOD (q.v.) intervenes on the occasion of a mental idea of a bodily event and of stimulation of a sense organ, to produce the following bodily state or mental idea.

The theory has been very much criticized on many grounds, such as the number of entities that it introduces and that it still does not explain the causal

relationship as it introduces a further entity, God, and consequently doubles the causal relationships.

Philosophically the theory can be regarded as a part of DUALISM (q.v.).

Occultism.

A loose term applied to the theories and practice of what are sometimes called the 'occult sciences', i.e. theories involving magical procedures or secret knowledge such as astrology or alchemy.

More generally the term may describe SPIRITUALISM (q.v.).

Oligarchy.

A system of POLITICS (q.v.) whereby society is governed or ruled by a few people.

The term can be applied to many different types of society depending upon how the few are appointed. They may for instance be elected by the people, but they might also be self-appointed.

Omnipotence.

Unlimitedly powerful.

A term usually used to describe an attribute of GOD (q.v.) and when combined with BENEVOLENCE (q.v.) it gives rise to the PROBLEM OF EVIL (q.v.).

It can also describe the belief found in many very primitive societies that an act of thought can produce any event.

One, The.

An alternative name for GOD (q.v.).

Ontological Argument.

An argument attempting to prove the existence of God (q.v.).

It has been stated in many different ways and has had a great deal of support, but it is usually regarded as invalid following the work of Immanuel Kant (1724-1804).

It claims that man has an idea of a perfect being, therefore this perfect being must exist in order to be completely perfect.

The objection to the argument comes from an analysis of existence. It is claimed that existence is not a predicate, as is required if the argument is to be valid.

The term ontological argument may be applied to any argument that is based upon ONTOLOGY (q.v.).

Ontology.

A branch of METAPHYSICS (q.v.).

It studies and speculates about BEING (q.v.) and its nature and about the possible kinds of being. It may also be regarded as concerning itself with ESSENCE (q.v.).

Operational Analysis.

An aspect of LOGICAL POSITIVISM (q.v.).

It attempts to analyze the special sciences in terms only of physical objects and their immediately observable properties and relations.

The acceptance of this aspect led certain logical positivists to conclude that the meaningful core of all philosophical problems could be derived com-

pletely by the application of operational analysis alone. This extreme view is not widely held.

Operationalism.

A term used usually to describe the opinions of certain scientists about the relationship between the external world of our senses and the external world described by science, e.g. John Dewey (1859-1952).

It claims that the external world of science can be reduced to a set of statements that are predictions, to the effect that if certain operations are performed certain perceptions will be produced. Consequently real objects are those that are perceived and not those described by science.

See PRAGMATISM.

Opposites.

A term used with very many minor meanings in philosophy.

Specifically it can refer to the doctrine of Heraclitus (c. 500 B.C.) that there is unity in the world resulting from diversity. The combination and existence of opposites produce motion, but this is harmony.

A similar philosophical interpretation of opposites was used by Hegel with his ANTIMONIES (q.v.).

Optimism.

Generally an attitude to life tending to be hopeful and think that everything is for the best.

Specifically it may refer to the beliefs of Leibnitz (1646-1716) and his followers that the universe is the best of all possible worlds.

Organic Selection.

A term used to describe a modern theory of EVOLUTION (q.v.) which claims that slight variations in either the structure or function of anything in an organism may survive or disappear due to their use or disuse over several generations. It is not claimed that this is necessarily the most important influence in evolution, only that it occurs and probably implements NATURAL SELECTION (q.v.).

See DARWINISM (q.v.).

Organism.

Usually applied to any living creature, but may also apply to any society.

Organistic.

A term sometimes used merely to describe any work that is based upon ABSOLUTE IDEALISM (q.v.). But more generally applied to any system that is concerned with the organization of the universe or which considers that it is in certain ways similar to a living creature.

Organon.

A term sometimes applied to any body of organized principles attempting to outline the procedure for acquiring knowledge, or more generally guiding thinking. It is really a synonym for LOGIC (q.v.).

Original Sin.

A doctrine of CHRISTIANITY (q.v.) which claims that man was born with FREE-WILL (q.v.) but that the first man did not abstain from SIN (q.v.) as it was in his power to do. This act, which

is referred to as the Fall, led to the entering of corruption into the human SOUL (q.v.) and all descendants inherited this inability to refrain from sin of their own accord.

It is also claimed that this doctrine resolves the PROBLEM OF EVIL (q.v.) as all evil must be caused as the result of man's choices.

The doctrine was developed by Augustine (354-430 A.D.) and revived by Calvin (1509-1564).

Orthogenesis.

A theory of EVOLUTION (q.v.) which claims that there is a PURPOSE (q.v.) behind all evolution. Consequently evolution must have been directed and guided and cannot possibly be random. NATURAL SELECTION (q.v.) may occur, but it cannot be of importance over the direction, and it can never produce variations that deviate from the desired line.

The theory, despite its wide popularity in many philosophical writings, is not accepted by biologists as there are many examples of structures that have been developed in different extinct organisms separated by great amounts of time.

Ostensive Propositions.

PROPOSITIONS (q.v.) whose truth or falsity can be determined by simple observation, i.e. to define any term ostensively is merely to present the object to which the proposition refers to the person; to confront him with it.

Pacifism.

Generally the belief that all conflicts should or can be settled without resorting to violence or war.

Pain.

A specific bodily sensation usually distinguished from unpleasant feelings.

The existence of pain is often claimed to be EVIL (q.v.).

See PROBLEM OF EVIL.

Panentheism.

The belief that GOD (q.v.) is within the body of NATURE (q.v.) although transcending each and all of its separate experiences.

The term has been applied to the claims of certain naturalists.

See NATURALISM.

Panpsychism.

The belief that everything that exists has a psychic nature, i.e. of the nature of MIND (q.v.). It is a view expressed in several ways. It may for example claim that everything that exists is at the same time both physical and psychical; or that all things are SOULS (q.v.).

It has been claimed that panpsychism is similar to IDEALISM (q.v.), but the distinction usually made is that panpsychism is necessarily REALISM (q.v.), i.e. it asserts that the external world exists but that it has a nature similar to the mind of the perceiver.

The souls of the constituents of the world are all individual, but are of many different levels. The soul of a man is higher and more complex than the soul of a frog, which is in turn more complex than the soul of what are usually considered inanimate bodies.

Pantheism.

The belief that GOD (q.v.) exists, but that He is everything that exists and has no existence apart from the universe. The view is sometimes expressed by the statement that the words God and NATURE (q.v.) describe and apply to the same thing.

Many philosophies have been pantheistic, including many very ancient religions, and in more modern times that of Spinoza (1634-1677).

Paradox.

A statement or belief involving inconsistencies.
See ANTINOMY.

Paradoxes of Zeno.

A number of paradoxes formulated by Zeno the Eleatic (490-420 B.C.), a Greek philosopher and follower of Parmenides.

The purpose of the paradoxes is to show that motion is absurd in an attempt to deny the philosophers who claimed, contrary to the beliefs of Parmenides, that empty space exists.

The two most commonly encountered paradoxes are the paradox of Achilles and the tortoise and the paradox of the arrow.

The first imagines a race between Achilles and a tortoise in which the tortoise is given a short lead. Before he can pass the tortoise, Achilles must first reach the place from where the tortoise started, but when he has done this the tortoise has gone a little further. Again Achilles must reach this new position before he can pass the tortoise. But every time he reaches the new position, the tortoise must have gone just a little further. Hence Achilles can never pass the tortoise.

It was also pointed out that before Achilles could reach the first position of the tortoise, he must first cover half the distance. And before this, the quarter, and before this an eighth. Now this series is inexhaustible and consequently Achilles cannot even start.

The paradox of the arrow reaches a similar conclusion. Rest it is claimed is the condition when the extremities of a body are coincident with two fixed points in space. Now consider an arrow in flight. Its extreme points, at any moment, are coincident with two points in space. Therefore at every instant of its flight it is at rest.

The paradoxes remained largely unsolved until the work of Georg Cantor and his mathematics of infinities of the nineteenth century.

Parakinesis.

A term used in SPIRITUALISM (q.v.) and PSYCHICAL RESEARCH (q.v.) to describe the levitation of heavy objects or persons at a slight touch.

See PSYCHOKINESIS.

Parallelism.

A theory, sometimes called psycho-physical or psycho-neural parallelism, claiming that the relationship between mental and physical events is not a causal one. Mental events occur and may cause each other, similarly physical events occur and may cause each other, but no physical events cause mental ones or vice versa. But mental events do parallel certain physical events; a correlation occurs between them so that whenever a specific mental event occurs so does the specific brain event.

It is usually objected that the only difference be-

tween this theory and INTERACTIONISM (q.v.) is that one uses the word causal whilst the other uses the word parallel to describe exactly the same phenomena.

See MIND (q.v.) and BODY AND MIND.

Parapsychology.

A modern term used synonymously with PSYCHICAL RESEARCH (q.v.).

Particular.

A term used in LOGIC (q.v.) to describe any PROPOSITION (q.v.) that is not predicated of all a class to which it refers, i.e. it refers only to some. Particulars should be contrasted with UNIVERSALS (q.v.).

Pathos of Existence.

A term used in all forms of EXISTENTIALISM (q.v.) to describe the claim that the concrete and real is unique against the abstract and possible and that a picture of the world can never be constructed by a self-sufficient intellect.

Pedagogy.

The science of Teaching; or more generally the study of education.

Pelagianism.

The philosophy and THEOLOGY (q.v.) of Pelagius (c. 400 A.D.)

Usually quoted for its rejection of the doctrine of ORIGINAL SIN (q.v.).

The system was otherwise an orthodox Christian one.

Perception.

The process of being aware of something. Usually used in the sense of sensory perception, but see also EXTRA-SENSORY PERCEPTION (q.v.).

A great deal of speculation has centered around the nature of perception, and its causes.

Perfectibility.

A belief found in many philosophies and influencing many interpretations of history, that man can be improved upon indefinitely.

Perfection.

That which cannot be improved upon.

Perfection is thought to be one of the ultimate goals of many philosophies, particularly ancient religious ones, e.g. ZOROASTRIANISM (q.v.).

Peripateticism.

The philosophy of a school of Greek scholars probably based upon the teachings of Aristotle (384-322 B.C.). The term is sometimes used synonymously with ARISTOTELIANISM (q.v.).

Permanence.

That which lasts for ever.

Many philosophies have claimed that certain things will always endure, e.g. GOD (q.v.) or the universe. Other have denied this and have claimed that everything is constantly changing.

Personal Idealism.

A form of IDEALISM (q.v.) stressing the importance of the individual person and the personality of

the individual which is regarded as a complex unity of consciousness.

Personal idealism is usually regarded as a form of PERSONALISM (q.v.).

Personalism.

Any system of philosophy that claims personality is the key to all philosophical problems.

Pessimism.

Generally an attitude to life thinking that everything that happens is bound to be unfortunate and that everything is for the worst.

Phenomenalism.

Any system of philosophy believing that all human KNOWLEDGE (q.v.) is limited entirely to phenomena, i.e. the things that the mind directly notes; the immediate objects of PERCEPTION (q.v.).

If this claim is made it may be joined either with the view that nothing exists apart from phenomena, or that we can never know that there is anything else.

The usual philosophies included under phenomenalism are those of Berkeley (1685-1753) and other early empiricists.

Phenomenology.

A modern movement in philosophy originating in the early twentieth century largely through the works of Edmund Husserl (1859-1938), though owing much to Hegel (1770-1831).

It claims that the correct procedure for any philosophy must be fundamentally a process of attending

to and understanding affairs as they are presented to the experience. It continues from this to develop a procedure for the systematic investigation of conscious experience, upon which it claims all PSYCHOLOGY (q.v.) must be based.

Philology.

The study of language including its structure, development, and nature.

Linguistic analysis owes much to philology.

See SEMANTICS.

Philosophy.

Literally the love of wisdom or knowledge.

The term is popularly used to cover the study of METAPHYSICS (q.v.), EPISTEMOLOGY (q.v.), ETHICS (q.v.), LOGIC (q.v.), AESTHETICS (q.v.).

Different people have regarded their work as a philosophy upon very different criteria. Others would claim that some of the above studies are spurious and cannot be regarded as philosophy, e.g. LOGICAL POSITIVISM (q.v.) denies that any of the work of METAPHYSICS (q.v.) is meaningful.

Phrenology.

Literally the study of brain or mind, but more usually used to describe the systems attempting to determine mental characteristics and abilities of the individual from the prominence of areas of the skull. These studies are usually regarded as quite spurious.

Phylogenesis.

The study of the origins and evolution of species and races.

Physical Realism.

Often used to describe the belief that the concepts used in physics, such as electrons and atoms, have a real independent existence.

Physicalism.

The belief in the existence of matter and that it causes all phenomena, including vital ones, and that it may be investigated by observation and perception.

See MATERIALISM.

Physics.

That branch of science that studies the properties of matter and energy.

Pineal Body.

A small body found in the mid-brain, thought to have a glandular function.

It was claimed by Descartes (1596-1650) to be the location of the SOUL (q.v.) or perhaps the point at which the soul was attached to the body.

Platonism.

The philosophy of Plato (428-348 B.C.).

It was probably the first attempt to gain knowledge purely through the application of pure reason. The philosophy is contained in several books, the most important of which are *Lysis*, *Euthyphro*, *Apology*, *Crito*, *Phaedo*, *Protagoras*, *Phaedrus*, *Symposium*, *Republic*, and *Theaetetus*. In these, which are written largely in the form of dialogues, the philosophy is put into the mouth of Socrates.

Essentially, Platonism claims that every object has two aspects, MATTER (q.v.) and FORM (q.v.). The

nature of forms has resulted in much discussion and interpretation of Plato's works. Some claim that he intended them as eternal objects separated from matter, others that they belong to matter but can only be comprehended by analysis.

Historically it is difficult to underestimate the influence of Platonism, as almost all later philosophers, for many centuries began either with an appraisal or criticism of the system.

See NEO-PLATONISM, ARISTOTELIANISM.

Pleasure.

A psychological state of enjoyment and delight; often considered similar to HAPPINESS (q.v.).

Pleasure is considered to be the aim of all human actions in many systems of PSYCHOLOGY (q.v.) and ETHICS (q.v.) e.g. HEDONISM.

Pluralism.

Any system of philosophy claiming that the ultimate reality of the universe is composed of very many entities, i.e. a plurality. These entities may be regarded as very different sorts of things, e.g. atoms, monads, soul, etc.

Examples of pluralistic philosophers are Leibniz (1646-1716) and Democritus (460-360 B.C.).

The opposite view of reality is MONISM (q.v.).

Plurality.

One of the twelve CATEGORIES (q.v.) of Immanuel Kant (1724-1804).

Plurality was also at one time thought to be identical with NUMBER (q.v.).

Plutocracy.

A term applied to any society where the wealthy rule, or where the government is made up exclusively of wealthy persons.

Pogrom.

An organized massacre; usually for political purposes.

Politics.

The objective study of the government of society and of the principles upon which such government rests or should rest.

Politics is sometimes considered to be a branch of philosophy.

Polytheism.

The belief that more than one GOD (q.v.) exists.

Most ancient religions were polytheistic, but most modern religions are MONOTHEISTIC (q.v.). But a few, notably HINDUISM (q.v.) retain the older multitude of gods.

Posit.

A term sometimes used synonymously with postulate, but more usually meaning to assume as fact.

Positivism.

A system of philosophy originated largely by Augustus Comte (1798-1857) and claiming that human knowledge is necessarily limited to the description of the phenomena of experience and of the order of their occurrence.

If this system is accepted then metaphysical specu-

lation becomes meaningless. Historically, **positivism** can be regarded as an extension of the earlier **EMPIRICISM** (q.v.). It has become important in modern times due to its development into **LOGICAL POSITIVISM** (q.v.).

Practicalism.

A term sometimes applied to the **PRAGMATISM** (q.v.) of C. S. Peirce (1839-1914), but which he himself rejected.

Pragmatism.

A system of philosophy developed largely by C. S. Peirce (1839-1914) and William James (1842-1910) which has influenced much of later thought.

Essentially it claims that the classical usage of the terms **TRUE** (q.v.) and false must be rejected, and a true concept be one which can be tested by practical consequences which will express its whole meaning.

Prayer.

The act of worshiping, or the supplication made during worship.

Prayer is usually to a **GOD** (q.v.) and all religions include a system of worship, often with an elaborate ritual. The purpose of this prayer differs from one religion to the next; some regarding it as a form of appeasing the deity, others as a means of requesting from it some act or favour.

Psychological theories of prayer have been advanced claiming for example, that although they are not communications with God, they produce a desirable psychological or mystical state.

Predestination.

The belief that certain members of mankind are appointed to salvation and eternal life from the beginnings of their lives.

It may also describe the more general belief that a man cannot avoid certain actions or thoughts no matter how he tries.

See FATALISM.

Predicate.

A term used in LOGIC (q.v.) to signify the assertion of a relationship between two terms or propositions.

Prediction.

The claim that certain events will happen and cannot be avoided. Prediction is more usually associated with probability, so that the future event is then claimed only to be probable.

It is often claimed that strict DETERMINISM (q.v.) implies an exact prediction provided that exact knowledge of the present is available, a thing denied by the principle of INDETERMINACY (q.v.).

PSYCHICAL RESEARCH (q.v.) often claims to have discovered cases of clairvoyance, i.e. examples of individuals with a knowledge of future events.

Pre-Established Harmony.

A claim made by Leibniz (1646-1716) to explain the observed relationship between mental and physical events in terms of his theory of individual, independent MONADS (q.v.). He believed that GOD (q.v.) had so created the universe that although

these factors were all quite independent, they had nevertheless been created to mirror one another.

Preformism.

The belief that all characters and capacities of any organism which develop later in its life, were actually present in its original cells from the very start and did not develop later with the organism.

Prehension.

A term used either to denote the actual grasping of an object or of the mental understanding and apprehension of it.

Premise.

A term used in LOGIC (q.v.) to describe any statement or proposition from which another is deduced.

In the SYLLOGISM (q.v.) a premise may be either major or minor, i.e. either a general statement on which the deduction is to be based, or a specific instance of the first; e.g. All men are mortal (major premise), Socrates is a man (minor premise).

Primary Qualities.

Those properties of MATTER (q.v.), such as mass, etc., which are thought by MATERIALISM (q.v.) to be independent of perception, and permanent; unlike SECONDARY QUALITIES (q.v.).

Principle.

A term used with a variety of meanings, though

usually any uniformity that has been observed in nature, which has been verbally stated.

It is also used in ETHICS (q.v.) or LOGIC (q.v.) to describe any accepted rule of procedure.

Principle of Indeterminacy.

See INDETERMINACY, principle of.

Principle of Non-Contradiction.

See LAW OF CONTRADICTION.

Principle of Uncertainty.

See INDETERMINACY, principle of.

Probabilism.

A term used with two different meanings.

In THEOLOGY (q.v.) it describes the belief that if on any matter the traditional authorities differ, then any course following an accepted authority is permissible.

More generally it is the belief that absolutely certain knowledge of anything is impossible and unattainable, and the best that can ever be gained is probable knowledge, though there are enough grounds for basing practical life upon what is known.

Probability.

The degree of likelihood of any event happening.

Process.

A term used to describe any continuous series of events which are interdependent.

Property.

Anything owned.

Property raises many problems of POLITICS (q.v.) concerning the owning of the property. COMMUNISM (q.v.), for example, claims that all property should be owned by society as a whole, whereas CAPITALISM (q.v.) believes that property should be privately and individually owned.

Proletariat.

A term used in many philosophies of POLITICS (q.v.), particularly MARXISM (q.v.) to describe the labouring classes in general, including all poor persons who are wage-earning. Marxism claims that the ideal will be achieved when the proletariat have suppressed CAPITALISM (q.v.) and become dominant.

Proposition.

Generally used to describe any statement about anything that may be believed or disbelieved, known or doubted, and asserted or denied.

Protestantism.

Strictly any system of theology, or established church, whose origin can be traced to a breakaway from ROMAN CATHOLICISM (q.v.) during the sixteenth century Reformation.

More generally the term is applied to any system of Christian theology other than Roman Catholicism, e.g. Methodism, etc.

Protocol.

Usually an original political document drawn up

between two parties and containing a formal statement of events and decisions.

It may also refer to any official transcription found on charters, particularly religious ones such as papal bulls.

Pseudopsychology.

A term, used largely by psychologists, to refer to any system that claims to be PSYCHOLOGY (q.v.) but uses methods and theories that are unscientific.

Psychiatry.

Strictly the study of mental and nervous disorders, i.e. synonymous with psychopathology, but sometimes used with a much broader meaning to cover many aspects of PSYCHOLOGY (q.v.).

Psychic Determinism.

The belief that all mental events are causally determined. A view expressed by many psychologists, e.g. Sigmund Freud.

Psychic Force.

A term sometimes used by PSYCHICAL RESEARCH (q.v.) to describe the hypothetical cause of PSYCHOKINESIS (q.v.).

Psychical Research.

A study, sometimes named parapsychology or psychism, of alleged supernormal phenomena that cannot be explained in terms of current theories, either psychological or otherwise.

The main fields of study include TELEPATHY

(q.v.), CLAIRVOYANCE (q.v.), PSYCHOKINESIS (q.v.).

See SPIRITUALISM.

Psychoanalysis.

A system of theories of PSYCHOLOGY (q.v.) and a method of treating mental disorders developed largely by Sigmund Freud (1856-1910).

Psychokinesis.

A phenomenon, sometimes called telekinesis, allegedly discovered during PSYCHICAL RESEARCH (q.v.) where solid bodies are moved at will without contact.

Psychology.

A branch of BIOLOGY (q.v.) that studies all phenomena associated with CONSCIOUSNESS (q.v.).

See BEHAVIOURISM, INTROSPECTION, PSYCHIATRY.

Psycho-Physical Parallelism.

Sometimes also called psycho-neural parallelism.

See PARALLELISM.

Psychometry.

A term used in PSYCHOLOGY (q.v.) to describe the study of mental measurement.

It is also used in PSYCHICAL RESEARCH (q.v.) to describe the alleged ability of some persons to acquire knowledge supernormally whilst handling an object.

Psychophysics.

A branch of PSYCHOLOGY (q.v.) that studies the relationships between physical and mental events, but sometimes used in philosophy to describe the BODY AND MIND (q.v.) problem.

Purpose.

Directed towards a future goal or aim, or an intention to realize such an aim or goal.

See TELEOLOGY.

Purposivism.

A term used to describe any theory claiming that the main factor determining behaviour, either human or physical, is PURPOSE (q.v.).

Pythagoreanism.

The philosophy of Pythagoras (c. 540-510 B.C.) a Greek philosopher and mathematician, and of his followers.

Religiously it emphasizes the immortality of the SOUL (q.v.) and is sometimes said to have taught REINCARNATION (q.v.). It is particularly noted for its discovery of several important mathematical theorems and its emphasis of the mathematical nature of the universe.

Quakers.

The members of the Society of Friends, founded by George Fox (1648-50). The term is usually only applied to the members by outsiders.

The society teaches strict observance of CHRISTIANITY (q.v.) with complete simplicity of life, including dress, food, and speech.

Qualia.

A term sometimes used to describe the nature of an EXPERIENCE (q.v.) without reference to the significance or meaning.

Qualities.

A term used in several branches of philosophy with different meanings.

In LOGIC (q.v.) it describes a proposition, which may be either negative or affirmative.

More generally it refers to the properties of things and these are usually classified into two distinct types, PRIMARY QUALITIES (q.v.) and SECONDARY QUALITIES (q.v.).

Quantity.

A term used in LOGIC (q.v.) to describe the application of a PROPOSITION (q.v.), e.g. the words 'some' and 'all' may be said to quantify.

Quantum Mechanics.

A system of theories attempting to explain many observed phenomena of nuclear physics and radiation in terms of Planck's quantum theory, i.e. the theory claiming that energy is never discharged continuously, but in small discrete units known as quanta.

Race.

Any group of persons, or more rarely animals, connected by common descent.

The term is very vague as it has been found possible to trace almost all groups to a common source and if this is in fact the case, there can be only one

race. The term has been applied successfully to persons separated by large distances from others and having cultures that are rather different.

Rationalism.

A term used to describe two quite separate philosophical systems.

Generally it describes the belief that no knowledge should be accepted upon authority or FAITH (q.v.) for only REASON (q.v.) can provide grounds for the truth or falsity of anything.

More specifically it may describe the belief in opposition to EMPIRICISM (q.v.), that reason is a source of knowledge quite independent of sense-perception.

Real.

Actually existing as distinct from, and in opposition to something that is merely illusory and imaginary.

Realism.

A term used with two distinctly different systems of philosophy.

In older philosophy, usually mediaeval, it is the belief that UNIVERSALS (q.v.) have a real existence quite distinct from their instances. It is consequently opposed to NOMINALISM (q.v.).

In modern philosophy, realism describes the belief that realities exist quite independent of our senses and of our awareness of them; a view which is in opposition to IDEALISM (q.v.).

Reality.

Everything that exists.

Reason.

Specifically and usually the human capacity, which may also occur in some animals, to think about something with PURPOSE (q.v.).

More generally as a description of the totality of intellectual processes.

See RATIONALISM.

Rebirth.

See REINCARNATION and METEMPSYCHOSIS.

Recapitulation, Theory of.

A theory of embryology claiming that the developing individual embryo goes through a series of stages closely resembling the types which the species has evolved through.

The theory was widely popularized and developed by Ernst Haeckel (1834-1919) and is considered partial support for organic EVOLUTION (q.v.).

Recurrence.

A term used mainly in the philosophy of Nietzsche (1844-1900) to describe a doctrine qualifying his concept of the ABSOLUTE (q.v.). He claims that time is infinite but power is limited, consequently the world must be cyclic, each cycle identical, but infinitely recurring.

Redintification.

A term used by the Scottish philosopher Sir Wil-

liam Hamilton (1788-1856) to describe a fundamental principle in his philosophy of perception. The phenomenon that he described is now incorporated into the principle of ASSOCIATION (q.v.).

Reductio Ad Absurdum. (Lat)

A term used to describe the disproving of a proposition by showing that it must logically involve an absurd, or obviously false conclusion.

Reflex Action.

A direct response by effectors such as muscles, to the stimulation of a sense organ. Such responses occur without the interference of the brain. Some materialists claim that all human activity can be explained simply in terms of reflex actions.

Reincarnation.

A term used to describe the process claimed by many philosophical systems, whereby the SOUL (q.v.) of an individual does not die at bodily death, but is either born again into another body, or forms around itself a physical body.

The process plays a part in several RELIGIONS (q.v.) and mystical beliefs.

See METEMPSYCHOSIS.

Relational Propositions.

Statements that are true at the moment but will not be true in some future time, or which are true only relative to some other thing, e.g. 5 is less than 6, but greater than 4, consequently 5 is both small and great.

Relativism.

Any theory claiming that certain properties are not absolute, but belong only to a thing due to its relationships with other things, i.e. relative.

Relativism is either physical or ethical. Physical relativism is expressed largely by the theory of RELATIVITY (q.v.), whereas ethical relativism claims that all ethical values vary according to the experiences and characteristics of individuals and societies.

Relativity.

A theory of physical RELATIVISM (q.v.) formulated and developed largely by Albert Einstein (1879-1954).

It claims amongst other things that certain measurements of time vary according to the rates of motion of the measuring instruments relative to the things measured.

Relativity of Truth.

A theory of PRAGMATISM (q.v.) developed largely by F. C. S. Schiller (1864-1937), claiming that all TRUTH (q.v.) is relative to the felt satisfaction of human needs and desires.

Religion.

Any system of belief in a GOD (q.v.) or other power, which is usually acknowledged to be superhuman, who can influence material events and human life. This is usually connected with an alteration of personal behaviour modified in terms of the beliefs.

It is frequently assumed that mankind has what is

often called a religious instinct, i.e. a tendency to believe in superhuman powers.

Almost all religions are concerned with a logical expression of their beliefs in terms of observation, though some have claimed irrational bases.

See THEOLOGY.

Republicanism.

A theory of POLITICS (q.v.) concerning the organization of society. A republic is governed entirely by a body elected by all the people, a DEMOCRACY (q.v.).

Resurrection.

A theory of several theologies which claims that there will come a time when all persons who have ever lived will be again brought into existence with their previous physical bodies.

c.f. METEMPSYCHOSIS.

Revelation.

Systems of philosophy or theology accepted as authoritative, allegedly produced either directly by GOD (q.v.) or by a person in contact with Him.

Right.

A term used with a very wide range of meanings.

It generally expresses the belief that the thing so described is correct, true, good, preferable, satisfactory, just, proper, etc.

Roman Catholicism.

The systems of philosophy and theology accepted by the Roman Catholic Church.

See CATHOLICISM, THOMISM, NEO-THOMISM.

Salvation.

A term used in several RELIGIONS (q.v.) to describe the process whereby a SOUL (q.v.) can be saved from the consequences of SIN (q.v.) and perhaps admitted into HEAVEN (q.v.).

In CHRISTIANITY (q.v.) a belief in salvation is of great importance and its process is brought about only by JESUS (q.v.) on the request of the individual by his faith.

Ethically, salvation can be of importance, for conduct is modified so as to achieve salvation.

Satan.

A malevolent supernatural power, often personified, claimed to exist by several religions and to be the direct cause of EVIL (q.v.).

If it is claimed that Satan is limited in power and GOD (q.v.) is omnipotent, then the problem of the origin and survival of Satan is raised. If however, both God and Satan are thought to be limited in power this may be used as a solution to the PROBLEM OF EVIL (q.v.), though it postulates the existence of two supernatural powers.

Satanism.

The worship of SATAN (q.v.), particularly in France during the nineteenth century.

Satanology.

An objective study of all aspects of belief in SATAN (q.v.).

Satisfaction.

Usually the mental state accompanying the attainment of some goal, but also used in THEOLOGY (q.v.) to describe the payment made by JESUS (q.v.) to gain atonement for human SIN (q.v.).

See CHRISTIANITY.

Scepticism or Skepticism.

A term used with several different meanings.

Originally skepticism was an ancient Greek philosophical system developed largely by Pyrrho (365-275 B.C.). The system claimed essentially that there exists no criterion of TRUTH (q.v.).

Later the term became applied to almost any system that doubted any of the usually accepted beliefs of philosophy and particularly theology. It was applied to any philosophy that questioned the basis of our knowledge, e.g. Hume (1711-1776).

The term is also sometimes applied to ATHEISM (q.v.).

Sceptics or Skeptics.

A term used with several different meanings.

The term is applied to anyone holding any philosophical system that can be included under any of the various meanings of SCEPTICISM (q.v.).

Scholasticism.

A term used to apply to any philosophical or theological system which emphasizes the beliefs of an accepted and orthodox religion such as CHRISTIANITY (q.v.). Any scholastic philosopher, or schoolman, will usually retract his works if they are condemned by authority.

Christian scholasticism began during the eleventh century and reached its peak with THOMISM (q.v.). Later scholastic philosophies usually attempt a return to a neo-Thomist position.

Science.

A term that has been used with a variety of different meanings but now used collectively of those studies that systematically pursue knowledge and possess an organized collection of principles and conclusions. The term is also applied to any study that uses the SCIENTIFIC METHOD (q.v.).

In older works science may be synonymous with knowledge.

Science is usually divided into several groups or studies, physical sciences including physics and chemistry, biological sciences including biology and psychology, moral sciences including ethics, and political science.

Scientific Method.

The method of investigating phenomena and discovering new LAWS (q.v.) employed by SCIENCE (q.v.).

The method has been much debated and no final agreement has yet been made concerning its exact nature. It is usually admitted, however, that it is basically INDUCTION (q.v.). Phenomena are observed and a HYPOTHESIS (q.v.) arrived at to explain them. This is then tested by deducing its consequences and seeing if they coincide with further observations.

To avoid the notion of induction it has been claimed that the hypothesis is arrived at without

conscious observations; that it is merely a 'hunch' to explain certain known limited facts. This is sometimes known as the hypothetico-deductive method.

See DEDUCTION.

Scientific Positivism.

A rather vague term used by some philosophers to refer to those parts of POSITIVISM (q.v.) that are largely concerned with SCIENCE (q.v.).

Scientism.

The belief that SCIENCE (q.v.) can be the only source of knowledge and that it alone should be the concern of philosophy. Science is usually held to be able to produce all social, religious, political, ethical, and educational knowledge, e.g. Comte (1798-1857).

Scientism has been supported by many modern European positivists.

See POSITIVISM.

Sciosophy.

Any system of philosophy, theology, or science that is based on beliefs or principles that are definitely inconsistent with modern knowledge, e.g. astrology.

Scotism.

The philosophy of John the Scot, sometimes called Johannes Scotus or Eriugena or Erigena (815-877), an Irish scholar who supported NEO-PLATONISM (q.v.) PELAGIANISM (q.v.) and a form of PAN-THEISM (q.v.).

Most of his work was done whilst in the employ of the King of France for whom he was head of the court school. One of his important works was the translation of the pseudo-Dionysius, but his own views

of philosophy are expounded in his 'On the Division of Nature'.

Secondary Qualities.

Those qualities which sense-perception reveals, such as colour, etc. PRIMARY QUALITIES (q.v.) are not so revealed, and one of the traditional problems of PERCEPTION (q.v.) is to explain the difference and origins of these two types.

Selectionism.

The belief that EVOLUTION (q.v.) can be completely explained in terms of NATURAL SELECTION (q.v.).

See DARWINISM.

Self.

The personality or ego of an individual with continuing identity.

Self-Observation.

See INTROSPECTION.

Self-Preservation.

A group of instinctive impulses directed towards the preservation of the individual.

Semantics.

That branch of philology, the study of language, that is concerned with the meanings of words and groups of words.

Semasiology.

See SEMANTICS.

Sensation.

A term used to describe the ultimate, probably indefinable, element of PERCEPTION (q.v.).

Sensationalism.

The theory that all mental processes and their contents can be reduced to elemental units of sensation, but are connected and integrated by ASSOCIATION (q.v.).

The term has also been used to describe NOMINALISM (q.v.).

Sense.

A term used generally of all sensory experiences.

Sense Data.

A technical term used to refer to the objects of the senses to distinguish them from material objects.

Sex.

The fundamental division within many animal and plant species, relating to reproduction. The two divisions male and female.

Several systems of PSYCHOLOGY (q.v.) lay considerable emphasis upon the existence of sex as a motivator of behaviour, sometimes even behaviour completely unrelated with reproduction.

Sex plays an important part in several systems of THEOLOGY (q.v.), e.g. AUGUSTINISM (q.v.) claims that ORIGINAL SIN (q.v.) is identifiable with sexual lust.

Simple Location, Fallacy of.

The fallacy, according to PANPSYCHISM (q.v.),

of claiming that all individuals are simply outside each other and independent.

A statement of the position can be found in many philosophers, but an important one is Whitehead (1861-1947) where it is claimed that all individuals are socially relative and mutually immanent.

Sin.

Strictly the contravention of any moral law, but usually applied only to contraventions of those laws that are allegedly of divine origin.

See MORALS, ORIGINAL SIN.

Singularism.

The belief that the universe is composed entirely of a single substance, i.e. MONISM (q.v.).

Skepticism.

See SCEPTICISM.

Social Contract.

The belief that GOVERNMENT (q.v.) is the result of a contract between the individuals of the society and the people governing in contrast to the belief that government is a divine privilege bestowed upon certain people, e.g. DIVINE RIGHT (q.v.).

Different forms of social contracts have been proposed. Hobbes (1588-1679) suggested that the contract was the handing over of power to the king by the citizens, but that the king was not a party to the contract, thus giving him absolute power. Locke (1632-1704) however, proposed that the government also must be a party to the contract and could only have limited powers.

Social Psychology.

That branch of PSYCHOLOGY (q.v.) which specializes in the study of the psychological states associated with the development of groups, and also with the relationships between an individual and the group.

Social Science.

The objective study of groups of persons or societies, including their origins, development, structure, and processes.

Socialism.

A theory of POLITICS (q.v.) claiming that the activities and property of the individual within society should be completely dependent upon, and subordinate to, the interests of the society as a whole.

The most usual claims associated with socialism are that the society should control all functions affecting individuals, such as EDUCATION (q.v.), health, agriculture, mineral wealth, etc.

Society.

Strictly any group of creatures of any species, living in a community. They are consequently inter-reproducing and to some degree inter-dependent.

The term is often used to describe any human group isolated from other groups at a period of history.

Sociology.

The study of the development and nature of any social organization, but the term is often extended

further to cover SOCIAL SCIENCE (q.v.) in general.

Socrates Method.

The method of philosophical investigation and teaching allegedly used by Socrates (469-399 B.C.) and reported in the Platonic Dialogues. It is largely the method of question and answer.

Solipsism.

An extremist view of the world claiming that all that exists, or all that can be certainly known to exist, is the individual and his experiences, i.e. the statement 'All that exists is me.'

Solipsism is usually regarded as an impossible position and if any system can be reduced to it or to imply it, then it is often regarded as fallacious.

Philosophically the position of the solipsist is IDEALISM (q.v.).

Sophism.

A term applied to any fallacious argument that is deliberately put in terms that conceal the fallacy.

Sophistry.

The deliberate use of fallacious arguments and ambiguities with the intention to mislead.

Sophists.

A group of early Greek philosophers, of whom the most important was probably Protagoras (500-411 B.C.). It seems likely that many were merely professional disputers and would support any opin-

ion if paid to do so. Many however, seem to have held views of their own on most philosophical problems.

It seems that the great majority were sceptics on matters of religion and ethics, and had some professional doubts concerning the validity of knowledge. In general it would seem that they were a body of very skilful debaters, but not lacking in ability or originality of philosophical thought.

Soul.

An immaterial, immortal, substance or entity distinct and separate from the body, thought to exist by many philosophers and theologians.

The belief is of great antiquity and can be traced back to the very earliest recorded writings and it can probably be regarded as one of the traditional, much-discussed problems of philosophy. It is obviously closely related to the BODY AND MIND (q.v.) controversy.

In modern philosophy and theology difficulty has arisen over the difference between 'soul' and 'mind,' and this is still a matter of dispute. Logical positivists often claim that it is impossible to make a meaningful statement about the soul.

See MIND.

Soul Theory.

The belief that certain things have a SOUL (q.v.). This is usually limited to man or the animals, but some persons have claimed that much larger physical objects such as planets also have souls.

Some interpretations of PANPSYCHISM (q.v.)

conclude that all things either have souls or are souls.

See IDEALISM.

Space.

Continuous extension independent of the objects within it; but see SPACE-TIME (q.v.).

Space-Time.

In certain modern theories of physics, notably RELATIVITY (q.v.) it becomes impossible to treat space and time as separate entities and it is necessary to regard the two as in some way intercorrelated. In such discussions it is usual to discuss the so called 'space time continuum' rather than the individual parts.

Whether our universe actually is of the kind whereby this concept is really applicable is a matter of considerable dispute.

Specious Present.

A term used in several philosophies, e.g. PANPSYCHISM (q.v.), to describe the immediate awareness of experience by an individual. Panpsychism for example claims that some souls may have a much longer specious present than others, e.g. man cannot distinguish between events lasting less than about one tenth of a second.

Spirit.

A term sometimes used synonymously with SOUL (q.v.), but often also to describe the still existing personality of a departed person.

Spiritism.

Strictly the belief in SPIRITS (q.v.) but more usually used to describe a belief that spirits of the dead can contact and communicate with the living.

Spiritualism.

A term sometimes used synonymously with IDEALISM (q.v.) but more usually to describe the beliefs of a semi-religious group attempting SPIRITISM (q.v.).

Most spiritualists adhere to the DUALISM (q.v.) theory of the universe and of mind. They claim also that certain persons, known as mediums, have the ability of directly contacting departed spirits and of learning information that they could not possibly have otherwise known.

PSYCHICAL RESEARCH (q.v.) has spent much time in an investigation of these claims and finds that by far the great majority can be revealed as conscious or unconscious fraud. A small percentage of most curious phenomena, however, still defy explanation and are thought by some to be examples of EXTRA-SENSORY PERCEPTION (q.v.).

Sports.

A term sometimes used in genetics synonymously with MUTATIONS (q.v.).

Statistics.

A term used to describe both the collection, classification and use of mathematical results, and of their evaluation.

Statistics play a very important role in many sciences including physics and psychology.

Stoic.

Any philosopher professing belief in STOICISM (q.v.).

The term is also popularly used to describe persons with great fortitude.

Stoicism.

An early system of Greek philosophy founded by Zeno of Citium (336-264 B.C.) attempting criticism of METAPHYSICS (q.v.) and insisting that virtue is the greatest good.

The greatest importance of stoicism is its ETHICS (q.v.) which stresses an indifference to pain and pleasure and other passions.

Stream of Thought or Stream of Consciousness.

A term first introduced by William James (1842-1910) to describe the continuous movement and flow of the individual conscious experiences. "Within each personal consciousness thought is sensibly continuous."

Subconscious.

A term strictly used only in psychopathology to describe processes occurring outside of the personal awareness, but often used synonymously with UNCONSCIOUS (q.v.).

Subjectivism.

A theory of knowledge claiming that it is impossible to know anything for certain and consequently there can never be an absolute and objective method of testing the truth or falsity of any statement. It is therefore necessary to adopt purely subjective standards of TRUTH (q.v.).

Subordination, Doctrine of.

A concept in the THEOLOGY (q.v.) of Origen (c. 250 A.D.) an early Christian philosopher. He claimed that there was revealed wisdom (logos) but that this was subordinate to GOD (q.v.).

Substance.

A term used with several different meanings.

In ancient philosophy and metaphysics it is used to describe anything that is capable of existing by itself, and sometimes also synonymously with ESSENCE (q.v.).

More recently, substance is often considered as anything that can stand in relation to something and which has QUALITIES (q.v.).

Suffering.

Undergoing painful mental or physical states.

The PROBLEM OF EVIL (q.v.) is often centered around the existence of human and animal suffering, whilst many ancient theologies believed suffering to be a method of achieving mystical states.

Sufficient Reason.

A term used in the philosophy of Leibniz (1646-1716) and of many of his followers.

The philosophy of Leibniz is almost entirely based upon this principle and the LAW OF CONTRADICTION (q.v.). The principle of sufficient reason simply states that all true propositions are ANALYTIC STATEMENTS (q.v.).

See LAW OF SUFFICIENT REASON.

Super-Personalism.

A variety of PERSONALISM (q.v.) claiming that

a Deity exists who is a personality, but a super-personality. That is His attributes and nature are of the same general kind as the human personality, but of a far more intense and general kind.

Superman.

A human possessed of all the normal characteristics but to an extreme degree so that his abilities seem to be more than human.

Supernaturalism.

Strictly the belief in the existence of forces or beings beyond, or outside natural laws. The belief can also be expressed in terms of the explanation of the universe, for supernaturalists usually believe that the universe can only be explained in terms of something beyond NATURE (q.v.).

Supernaturalism seeks to find the cause or explanation of all unknown phenomena, e.g. the origin of the universe, or of mind, in terms of supernatural forces. It is often, though not necessarily, a form of IDEALISM (q.v.).

Supernormal.

A term used in PSYCHOLOGY (q.v.) to describe either intellectual abilities that are far in excess of the normal, or mental phenomena apparently inexplicable in terms of natural laws, i.e. the phenomena investigated by PSYCHICAL RESEARCH (q.v.).

Surrealism.

A term used to describe a twentieth century trend amongst many artists to express the subconscious mind in images, either in painting or literature.

Surrealism has been said to raise many problems of AESTHETICS (q.v.) for many of the images are personal and without the associated meaning that they have for the artist, to the general public. It is also claimed that many of the images depart radically from the usually accepted, both in appearance and constructive technique.

Survival of the Fittest.

A popular term to describe the concept of NATURAL SELECTION (q.v.) in DARWINISM (q.v.).

Natural selection implies that certain types of creatures must tend to be eliminated in a struggle for food, consequently those that survive must be the fittest. 'Fittest' does not necessarily have any ethical connotation, and it is usually accepted as meaning merely that those that survive are better adapted to the environment.

See EVOLUTION.

Syllogism.

A term used to describe a form of reasoning used in both FORMAL LOGIC (q.v.) and SYMBOLIC LOGIC (q.v.).

Two given PROPOSITIONS (q.v.) or premises which must have a common or middle term, are used to deduce a third new proposition, called the conclusion. The conclusion does not contain the middle term.

The traditional example of the syllogism is:—given premises, 'All men are mortal' (major term) and 'Socrates is a man' (minor term) with the common, middle term 'men and man.' From these the third term is now deduced; namely 'Socrates is mortal.'

See PREMISE, ANTILOGISM.

Symbolic Logic.

A form of logic usually considered to be a modern development of the more traditional, classical **FORMAL LOGIC** (q.v.). It is distinguished from the latter largely by its use of ideograms, i.e. signs standing directly for concepts instead of the more usual phonograms which are signs standing directly for sounds (words).

It also characteristically uses **DEDUCTION** (q.v.) and variables.

Symbolic logic is very closely connected with mathematics and the two are sometimes regarded as the same subject.

The roots of this system of logic can be traced to Leibniz (1646-1716), but the most important modern work was probably that of George Boole (1815-1864), See **BOOLEAN ALGEBRA** (q.v.)

Symbolism.

Generally the employment of symbols for concepts or ideas.

Used widely in both **PSYCHOLOGY** (q.v.) and **SYMBOLIC LOGIC** (q.v.).

Sympathy.

A term used generally and in **PSYCHOLOGY** (q.v.) to describe the experience of the emotions expressed to one.

It is also used in **ETHICS** (q.v.) by some philosophers who claim that it is a source of virtuous behaviour.

Syncretism.

A term used generally and in **PSYCHOLOGY** (q.v.) largely of young children. Instead of the usual

logical and causal connections of thought there is merely an accidental ASSOCIATION (q.v.).

The term is also used in philosophy to describe systems having their foundations in this type of thought.

Syndicalism.

A term used in POLITICS (q.v.) to describe the formation of groups, or syndicates, amongst industrial workers aiming to take over the ownership of industries and their management. Some of these groups are trade unions.

Synechological View.

A term used to describe the views of certain philosophers, usually on PANPSYCHISM (q.v.), who claim that the minute entities of physical science, such as atoms and molecules, are not units of experiencing or rudimentary psyche as some claim. Only the systems that these entities form, such as animal organisms, are sentient.

Syntax.

A term applied either to the study of, or the rules governing, the grammatical arrangement of words in sentences.

Some modern philosophers have claimed that this is the ultimate nature of philosophy.

Synthesis.

A term used with a very wide variety of meanings and applications.

Generally it refers to the putting together of things.

Synthetic Statements.

Statements, usually contrasted with ANALYTIC STATEMENTS (q.v.), that can be denied without self-contradiction. Their truth or falsity must be derived from observations.

Synthetic knowledge forms the basis of all SCIENCE (q.v.) and EMPIRICISM (q.v.).

See A PRIORI, A POSTERIORI.

System of Philosophy.

Any set of co-ordinated doctrines and beliefs on PHILOSOPHY (q.v.) but usually used to describe a general outlook including the opinions of a large number of philosophers, e.g. EMPIRICISM, RATIONALISM.

Tabula Rasa (Lat.)

Literally a blank tablet.

A term used in the EMPIRICISM (q.v.) of the seventeenth and eighteenth centuries to describe the initial condition of the mind. It was then thought that experience 'wrote' upon it.

Taoism.

An ancient Chinese system of philosophy, supposed to have been founded by Lao Tzû (fifth century B.C.), but much doubt has been cast upon the historicity of this person.

The basic beliefs and doctrines of Taoism are to be found in a book known either as 'Lao Tzû' or 'Tao Tê Ching' and also in what is usually considered to be a later work by Chuang Tzû (about 360-290 B.C.) bearing the name of the author.

Taoism asserts the right of the individual to live his own life as he pleases in opposition to the other

contemporary systems such as CONFUCIANISM (q.v.). The central concept is of a basic, undifferentiated ABSOLUTE (q.v.) known as the 'Tao', and the ideal is to recognize oneness with this absolute.

See MOISM.

Taste.

A term used in AESTHETICS (q.v.) to describe the ability to discern and enjoy BEAUTY (q.v.).

See ART.

Telecognosis.

A term used in PSYCHICAL RESEARCH (q.v.) to describe the alleged ability of certain persons to have knowledge of distant happenings without the use of reason.

Telekinesis.

A term used in PSYCHICAL RESEARCH (q.v.) usually synonymous with PSYCHO-KINESIS (q.v.).

Teleological Argument.

An argument attempting to prove that the existence of GOD (q.v.) is a necessity. More usually called the DESIGN ARGUMENT (q.v.).

Teleology.

A term applied to any system attempting to describe any series of events in terms of an end, goal, or PURPOSE (q.v.).

Teleology has been applied to BIOLOGY (q.v.) and PSYCHOLOGY (q.v.) in particular.

Telepathy.

Alleged communication of mental experience between two individuals by some kind of **EXTRA-SENSORY PERCEPTION** (q.v.).

Telepathy is one of the phenomena investigated by **PSYCHICAL RESEARCH** (q.v.) and very many persons claim to have statistical evidence of its existence. It is also usually claimed to be quite independent of the distance between the two participants.

Telergy.

A term used quite widely to describe the alleged direct action of individual minds on one another.

See **TELEPATHY**.

Temporalism.

A rather imprecise term used to describe a number of different beliefs related to time. It may for example describe the belief that **TIME** (q.v.) has existence apart from anything else, e.g. space.

Theism.

The belief in **GOD** (q.v.), i.e. that He exists and that He has revealed himself to mankind in some way.

Almost all **RELIGIONS** (q.v.) are theistic.

See **POLYTHEISM**, **MONOTHEISM**, **DEISM**.

Theocracy.

Any system of **POLITICS** (q.v.) in which society is governed directly by a religious body. This body usually claims divine revelation and assistance in its

governing and consequently that society is actually being governed indirectly by GOD (q.v.).

See GOVERNMENT.

Theodicy.

The study of attempts to solve the PROBLEM OF EVIL (q.v.).

Theology.

Strictly the study of GOD (q.v.) and RELIGION (q.v.), but more usually used to describe philosophical speculation concerning the nature of God, the interpretation of holy writings, particularly scriptures, and the relationship of mankind to the Deity.

The term is often used in many works to describe Christian theology only.

Theomania.

A psychopathological condition in which the subject believes that he is God.

Several attempts have been made to label a number of historical persons as theomaniacs and account for certain religions in this way.

Theophany.

A term used in THEOLOGY (q.v.) to describe the alleged appearance of GOD (q.v.) to individuals.

Theophilanthropism.

The system of beliefs professed by a society established in France in 1796 who attempted to spread knowledge of DEISM (q.v.) with the hope of its replacing CHRISTIANITY (q.v.).

Theory of Knowledge.

See EPISTEMOLOGY.

Theosophy.

Generally any philosophy claiming that knowledge of GOD (q.v.) can be gained by INTUITION (q.v.), MYSTICISM (q.v.), etc.

More specifically it is the name of a recent group of persons believing and practicing forms of eastern mysticism.

Thermodynamics.

A study of physical changes which are accompanied by heat changes.

This study, which is regarded as a branch of PHYSICS (q.v.) has led to the development of three laws which are of very great importance.

The second law of thermodynamics when applied to the universe as a whole used to be thought to imply that the universe must eventually come to an end when all the heat was equally distributed, but this conclusion is now questioned.

See COSMOLOGY.

Thingism.

A term used originally by Etienne Gilson (1884-) and later by many other Thomists, to describe the alleged misinterpretation of Aquinas' works, particularly if its metaphysics is taken as one of BEING (q.v.) in the purely formal way.

See THOMISM.

Thomism.

The philosophy and theology of Thomas Aquinas

(1224-1274) and of his many later followers.

It is essentially a Christian philosophy making use of ARISTOTELIANISM (q.v.). He thought that the human reason could attain knowledge of the universe without the aid of FAITH (q.v.) and attempted to construct such a system without its aid but reaching the same conclusions. For example he gave five proofs of the existence of GOD (q.v.).

His philosophy became accepted by the Roman Catholic church and is still claimed to-day to be the only true basis for philosophy.

See NEO-THOMISM.

Time.

Duration and continued existence.

See SPACE-TIME.

Traditionalism.

Any philosophical system claiming that all religious knowledge can be traced to either divine revelation or traditions, i.e. unwritten doctrines of divine origin.

Traducianism.

Any system of philosophy claiming that the SOUL (q.v.) is wholly or partly inherited from the parents.

Several systems of Christian THEOLOGY (q.v.) make this claim as means of inheriting ORIGINAL SIN (q.v.).

Transcendence.

A term used with various meanings in different philosophical systems, but usually implying that there

are things surpassing normal existence and not subject to any material limitations.

The term may be attributed to GOD (q.v.) to describe Him as a Being existing apart from the universe and consequently not taking any part in physical events.

In older philosophy transcendence refers to things which are not included in the CATEGORIES (q.v.). In more recent philosophy, e.g. Schelling (1775-1854), it describes the attempt to explain all material objects as products of the mind, i.e. IDEALISM (q.v.).

Transcendentalism.

A term used to describe any philosophy claiming that matter is a TRANSCENDENCE (q.v.) of the mind, e.g. Schelling (1775-1854).

Transmigration.

The belief that the SOUL (q.v.) can under certain circumstances become separated from the body. More usually applied to the belief that after physical death, the immortal soul moves to the body of a new animal.

See METEMPSYCHOSIS.

Triadic Elements.

A term sometimes applied to the belief of Peirce (1839-1914) that there are three supreme CATEGORIES (q.v.) of experience, Feeling-quality, Striving or Reaction, and Meaning or Representation.

Trichotomy.

A term used to describe the theory of the nature

of man first proposed by Plutarch (50-120 A.D.).

He claimed that man was essentially three things, body, SOUL (q.v.), and REASON (q.v.). When the body died the soul and reason remained together and left the earth to journey to the moon. Here the soul died releasing the reason which escapes and travels to the sun.

Trinity.

A belief of some adherents of CHRISTIANITY (q.v.) who claim that GOD (q.v.) has three aspects, Father, Son, and Holy Spirit.

Trinitarianism.

Any system of THEOLOGY (q.v.) claiming that GOD (q.v.) is a TRINITY (q.v.).

Truism.

Any proposition whose truth is so obvious that no evidence is required to accept it.

Truth.

That which is in complete accord and agreement with reality, or more specifically, that which is in agreement with certain accepted standards and criteria.

Several philosophers, e.g. SCEPTICS (q.v.), have claimed that there can never be any criterion of truth, and nothing can be known with certainty, whilst others, e.g. PRAGMATISM (q.v.) have claimed that the truth of concepts can only be determined by their practical consequences.

Two Aspect Theory.

A term often used synonymously with DUALISM (q.v.).

In PANPSYCHISM (q.v.) it refers to the belief that everything has two aspects, a physical and a psychical.

Uncertainty Principle.

See INDETERMINACY, principle of.

Unconscious.

The aggregate of structural, dynamic elements making up the individual personality, some of which the individual is unaware exist. Also used to describe those processes of a different nature of CONSCIOUSNESS (q.v.) which nevertheless influence behaviour.

Sometimes also used to cover the SUBCONSCIOUS (q.v.).

Uniformity of Nature.

The belief found in almost all philosophies that the same antecedents always produce the same consequences, and consequently that it is possible to arrive at generalities about nature, i.e. LAWS (q.v.).

Universal Harmony.

A belief expressed by many philosophers, but particularly expressed by certain DEISTS (q.v.), e.g. Shaftesbury (1621-1683), that there is a general fittingness and concord in the relations of the parts of the universe to the whole. This it was thought was evidence for the existence of a rational, benevolent GOD (q.v.).

Universalism.

A term used to describe the belief of some Christian theologians that everyone will eventually be saved, though certain will not be saved until long after others.

See CHRISTIANITY.

Universals.

A term used mainly in LOGIC (q.v.) to describe any proposition whose predicate affirms or denies the entire subject, e.g. All roses are red.

More generally it refers to any statement that can be applied to many things.

See PARTICULARS.

Universe.

Everything that exists.

The study of the universe is COSMOLOGY (q.v.).

Universology.

A rarely used term to describe the study of the universe.

Unknowable.

The doctrine of Herbert Spencer (1820-1903) and of other philosophers that there are certain things which are by their nature beyond the ability and capacities of the human mind to have knowledge.

AGNOSTICISM (q.v.) of certain kinds accepts this doctrine and considers that THEOLOGY (q.v.) is one of the things beyond the range of human abilities.

Upanishads or Upanisads.

Literally 'secret teachings.'

Philosophical works in Sanscrit forming the concluding part of the VEDAS (q.v.) and forming an important part in several ancient eastern religions.

The Upanishads were probably written 700-600 B.C.

Utilitarianism.

A system of ETHICS (q.v.) claiming that good actions are those which produce the greatest happiness for the greatest number, a view expounded by Jeremy Bentham (1781-1832) and James Mill (1773-1836).

In other fields, such as ECONOMICS (q.v.) and SOCIOLOGY (q.v.), it claims that right actions are those that are useful to society.

See BENTHAMISM.

Utopia.

A term derived from a book of the same name by Sir Thomas More (1478-1535) in which a mythical place which was ideally perfect is described.

The term has become very widely used, particularly in ethical and political philosophy, to describe the kind of society that any system should aim at producing.

Value.

A term used with very many different meanings by different philosophers. Usually it refers to the worth of a thing, though in POLITICS (q.v.) it can refer to prices and exchangeable commodities.

The study of value from a philosophical point of

view is called AXIOLOGY (q.v.) and has raised many difficult problems. It was much debated for many centuries but reached a climax about the end of the nineteenth century with the work of A. Meinong (1853-1920) and C. Ehrenfels (1859-1932).

The main issue at present concerns the source of value, which is sometimes claimed to be desire and sometimes feeling.

Vedanta.

Any system of philosophy or theology based upon the VEDAS (q.v.), e.g. BRAHMANISM (q.v.).

Vedas.

A collection of four very ancient (2500 B.C. ?) holy books of HINDUISM (q.v.) written in Sanskrit.

Vehicles of Knowledge.

A term used mainly in REALISM (q.v.) to describe the SENSE-DATA (q.v.) with which the mind is directly confronted and which form the basis of knowledge of the physical objects existing independently of the mind.

The term is also sometimes used to describe the two different systems of BUDDHISM (q.v.).

Vere Es (Lat.)

A term used by Anselm (1033-1109) to express the very nature of GOD (q.v.). Literally it means 'Thou truly art'.

Verification.

A principle employed by LOGICAL POSITIVISM

(q.v.) to determine whether or not a proposition is literally meaningful.

It is usually stated that a sentence has literal meaning if, and only if, the proposition that it expresses is either ANALYTIC (q.v.) or empirically verifiable.

If this principle is accepted then many of the statements of METAPHYSICS (q.v.) and perhaps all, are literally meaningless.

Virtue.

Goodness, moral excellence.

Virtue is one of the ultimate problems of ETHICS (q.v.) and is sometimes claimed to be indefinable except in terms of its synonyms.

See GOOD (q.v.).

Vitalism.

A system of philosophy originated largely by Henri Bergson (1859-1941) but containing many earlier influences, e.g. F. Nietzsche (1844-1900) and developed largely in Europe.

It is basically a theory of BIOLOGY (q.v.) which claims that all living creatures differ from the non-living because they are associated with an immaterial ELAN VITAL (q.v.). This principle is not located physically within the organism and can never be discovered or investigated by science.

The theory is not usually accepted due to its failure to explain anything and its consequent violation of OCCAM's RAZOR (q.v.) though it has influenced with its anti-rational methods certain modern philosophies, such as EXISTENTIALISM (q.v.).

Void.

Empty space as postulated by the Atomists for atoms to move in. It was at first objected that this meant that something existed that had NOT-BEING (q.v.) which was impossible.

Voluntary Action.

A term used very widely to describe those human actions that are accompanied by the idea of some aim or purpose and a desire to achieve it.

The problem of whether the mental desire actually causes the action is a much discussed problem. It is often objected that we still have no idea how it causes it for we only see the two constantly occurring together, never any interaction. This raises many difficulties such as the relationship of BODY AND MIND (q.v.) and FREE-WILL (q.v.).

Voluntarism.

Any philosophy claiming that certain actions are voluntarily determined by the individual independent of external influences.

See FREE-WILL.

Will.

A term with a very wide usage describing impulses to act, or more generally those mental states in which certain purposes or goals are aimed at.

Philosophically the problem of will is to find out whether it is the result of brain activity, or whether it is largely the activity of some non-physical personal entity.

See FREE-WILL.

World.

A term used with several different meanings.

It may sometimes merely describe the earth, but it can also be used synonymously with UNIVERSE (q.v.).

Worship.

The payment of reverent service to GOD (q.v.) as practiced by most religions. It usually includes PRAYER (q.v.).

Wu Wei.

A term used in TAOISM (q.v.) usually translated as 'doing nothing.' It describes a concept of doing nothing forced or unnatural and as such is used as a guide in ETHICS (q.v.) and POLITICS (q.v.).

Xenoglossia.

A term used in PSYCHICAL RESEARCH (q.v.) to describe the abilities and understanding of an individual of subjects and knowledge that he has never studied and has had no previous acquaintance with; often considered an example of EXTRA-SENSORY PERCEPTION (q.v.).

Yoga.

A system of philosophy and MYSTICISM (q.v.) which practices several unusual ascetic methods of achieving trance-like states. It is a part of HINDUISM (q.v.).

Zoology.

That branch of BIOLOGY (q.v.) that studies all aspects of animals.

Zoroastrianism or Zarathrustrlanism.

The system of philosophy and theology founded by Zoroaster, a personality who some have claimed to be wholly mythical, but many claim to have been historical. The system is of very great antiquity and arose and has had its influence largely in Persia.

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